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The Living Church

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No. 15

In This Issue

A Church-wide Referendum

EDITORIAL

In the Synagogue With Christ

Part I

BY A CHRISTIAN JEW

How to Put the New Marriage Canon to Work

REV. J. WESLEY TWELVES



Next Week or Later

BETHANY

REV. CLARENCE STUART McCLELLAN, JR.

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The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, FEBRUARY 13, 1932

No. 15

EDITORIALS & COMMENTS

A Church-wide Referendum

THE NATIONAL COUNCIL of the Church has adjourned after two days of wrestling with an exceedingly difficult and highly unpleasant task—the adjustment of the Church's budget in view of a 1931 deficit of a quarter million dollars and a prospective 1932 shortage of nearly one million dollars. A summary of the way the Council met the problem is given in the Publicity Department's report in our news columns this week. Further details, not available as we went to press, will be published in subsequent issues.

As the Council saw the problem before it, four steps were necessary: (1) to eliminate the 1931 deficit; (2) to cut appropriations to meet expectancies; (3) to increase income by raising additional funds during 1932; (4) to emphasize "the need of deepening the spiritual life of all Church members in order that the Church's need and the world's need may be more clearly seen in terms set forth by the whole Gospel of our Lord."

The first step, the elimination of the 1931 deficit, was accomplished by the assignment of undesignated legacies for the purpose. Thus, we gather, the books for last year are now closed and the budget balanced to January 1, 1932. To accomplish this, the Church has reverted to a not very happy method followed for many years—the appropriation of undesignated legacies. Of late years this has not been done, the legacies being used for advance work rather than for maintenance, and this we believe to be normally by far the better policy. In the present emergency, however, the use of the legacies to balance the budget seems to be essential, and certainly it is entirely justifiable in the circumstances. But this does not mean that it would be good policy to count on the undesignated legacies for 1932 as income to be used for maintenance purposes, and we do not believe the National Council has any intention of so doing.

STEPS two and three must, of course, be considered together; for there are two ways of balancing a budget. One is by decreasing expenditures, which the Council contemplates in its second step; the other by increasing receipts, as planned in its third step. And here let it be said emphatically that, whichever the method or combination of methods used, the budget *must* be balanced annually. General Convention adopted that policy at New Orleans in 1925, and reaffirmed it at Washington in 1928 and again at Denver in 1931. It is not within the power of the National

Council to change that policy. On the contrary it is the function of the Council to carry out the policy and to see that the Church's budget is balanced annually by the exertion of wise, constructive, intelligent leadership. The Council is, we are sure, fully aware of this fact, and we have no doubt that it will make every possible effort to carry out this difficult mandate which the Church, through General Convention, has entrusted to it.

WITH relation to the second step, then, the National Council has directed economies totalling about \$580,000, as follows:

1. All salaries included in the budget, from that of the Presiding Bishop to those of clergy, catechists, teachers, and Bible women in the foreign mission fields, are to be reduced ten per cent. This is certainly a justifiable economy, and by no means a drastic one. While it is true that the salaries paid by the national Church are modest ones, not inflated during the period of prosperity, yet they were, we think, in every instance adequate, allowing for the differences in living expenses in different parts of this country and in the foreign mission field. In view of the very substantial decrease in the cost of living during the past few years, a ten per cent reduction in income represents little if any decrease in actual buying power. Many, if not most, business corporations have been forced to reduce salaries and wages from ten to twenty-five per cent and even more during this depression. Compared with these cuts, the ten per cent reduction voted by the National Council is a very conservative measure. It will save, we understand, about \$200,000.

2. The budgets of all departments of the National Council have been reduced, in some cases as much as twenty-five or thirty per cent. While our report this week does not indicate just how these reductions will be accomplished, we assume they will be along the lines voted by General Convention last September. It will be recalled that the Convention voted that "if and when cuts in the budget must be made the missionary work of the Church be regarded as of first importance, and that priority of cuts be applied in this order: administrative work, in the Department of Publicity (specifically in the discontinuance of the publication, *The Church at Work*); in the expenses incident to ecclesiastical and racial relationships," and finally, only after these have been effective, in the aided dio-

ceses and the domestic and foreign missionary districts. Presumably, therefore, these cuts save the \$33,000 tentatively allotted last September to the Publicity Department for *The Church at Work*, and at least a considerable part of the \$28,950 allotted to the Committee on Ecclesiastical and Racial Relations, as well as considerable sums in other departments. The total amount saved by these cuts is not as yet announced.

While these "overhead" cuts are to be regretted, they are logical steps to be taken in this emergency, and are in accordance with the expressed will of the Church in General Convention. There is no doubt that *The Church at Work* has served a useful purpose in rural areas and elsewhere when it has been intelligently distributed, though it has been impossible to prevent waste and duplication in its circulation. The work of the Committee on Ecclesiastical Relations, formerly the Division of Foreign-born Americans, has also been valuable and its administration for the most part exceptionally able. But these are comparative luxuries that the Church will simply have to learn to get along without in these trying times.

3. The budgets of the domestic missionary districts have been reduced about six per cent, and the foreign ones about four per cent, in addition to the salary cuts. This is the most unfortunate phase in the process of reduction, because it means an actual curtailment of the missionary work of the Church. Yet it is undoubtedly a necessary step, and while we have not yet seen the details of the way in which it is to be accomplished, we are confident that it will be done in such a way as to injure existing missionary work as little as possible.

One thing that we admit puzzles us somewhat is the fact that so far as we have been able to ascertain no reductions in the personnel of the Church Missions House are contemplated. While it is undoubtedly a difficult and thankless task to reduce office staffs in a time of widespread unemployment, practically all business houses have had to do so in order to cut down overhead. Two eighty-one Fourth avenue is the Church's business house, and it seems to us that it ought to dispense with all but a skeleton organization until business conditions improve.

TURNING now to the third and fourth steps in the action taken by the National Council, we approve heartily of any movement to deepen the spiritual life of the Church, and the Presiding Bishop and National Council can count upon the unreserved support of THE LIVING CHURCH and, we are confident, of our readers in any such movement that they may inaugurate. Our own suggestion as a starter is that instead of simply designating Whitsunday as a time for endeavoring to secure as large a financial offering as possible, that feast be set aside for a great corporate Communion of the whole Church—men, women, and confirmed children, at home and abroad. Such a great corporate spiritual act has never been undertaken by our Church, and we believe the time is ripe for it. In times of material depression men's souls are free for spiritual exaltation as they often are not when bound by the ties of earthly possessions. Why not a Church-wide offering of souls to God on the feast of the Holy Spirit this year? If the men and women of the Church can be led by their bishops and clergy to offer their souls to Almighty God, sincerely and unreservedly, the dollars will come as a matter of course, if it be His will. Dare we command such a radical move to the members of the National Council?

To return to more material considerations, the fact remains that the budget for 1932 still lacks

nearly four hundred thousand dollars of being balanced, even if no allowance be made for inevitable shrinkage. Yet General Convention says the budget must be balanced. As we understand it, the National Council proposes to solve this dilemma by putting the problem squarely before the Church, thus: You must by special offerings between now and Whitsunday give \$399,000 additional, and must also fulfil your diocesan pledges one hundred per cent.

This is the challenge to you and to me. The Whitsunday offering, then, is to be regarded as a referendum. If it succeeds, to the extent of \$399,000, the Church will continue through the year on the reduced budget set forth by the National Council last week. If it fails, by falling under that amount, we see no alternative to an emergency session of the Council early in June to effect further cuts, both by reducing the staff in New York and, if that is insufficient, by further reductions in the mission field. These steps will be essential in order to follow General Convention's mandate and balance the budget next December.

IN HONOR of the two hundredth anniversary of the birth of George Washington, the committee appointed by General Convention for the celebration of this event has set forth an appropriate memorial service, which may be obtained at \$5.00 a hundred from Washington's Bicentennial the Book Store at 281 Fourth avenue, New York City. The service is prepared under the direction of the Presiding Bishop and of Bishop Creighton, secretary of the joint commission, and is in the form of Morning or Evening Prayer, to be used with the approval of the Bishop of the diocese. Appropriate hymns, psalms, and lessons are set forth, together with prayers for our nation and for the whole Church and thanksgivings for the saints and for the builders of this nation, and especially for Washington's example and services to his country and Church.

There is also a new Litany for our Nation, prepared for use with the study course, *Building a Christian Nation*, but useful also in connection with bicentennial services. It may be obtained from the same source at \$1.00 a hundred, and we hope it will be widely used. A leaflet on suggested ways of observing the bicentennial will also be sent without charge, and will be found helpful to all parishes arranging a service of commemoration.

But one thing appears to be missing in the material sent out from the Church's headquarters for use in this nation-wide celebration. That, however, is the most important item of all, it seems to us. There is no provision for a service of Holy Communion in commemoration of Washington's life and death. So forcibly were we struck with this omission that we telegraphed an inquiry to Bishop Creighton. He replied, much to our disappointment, that this leaflet was the only one issued, and that the committee "felt that it contained sufficient material to be adapted to any form of service." On that point we regret that we must disagree; it scarcely seems feasible to put a Morning Prayer leaflet into the hands of a congregation attending a memorial Eucharist and expect them to find it adequate.

Bishop Creighton went on to suggest that the collect, epistle, and gospel for Independence Day be used for a celebration of this nature. This seems to us a much better recommendation, and we are sorry it was not included in the original suggestions. We hope it will be widely followed by parishes that wish to commemorate our first President in the Church's normal

way. We suggest further that the Independence Day collect be followed by one or both of the collects on page 268 of the Prayer Book. The Memorial Day prayer on page 42 is also useful in this connection, as are the prayers set forth by the Bicentennial Committee.

But whatever the method used, we hope that parishes of our Church throughout the land will join in observing the two hundredth anniversary of one of America's foremost statesmen and Churchmen. We heartily commend the efforts of Bishop Creighton and his committee toward this end.

WE WELCOME Bishop Restarick's timely and thoughtful statement on The Hawaiian Situation, published in this issue. Another sane interpretation of the distressing events in that island, which have been so extensively and sensationalized re-

ported in the press of the mainland, is an article entitled Have Faith in Hawaii, by Galen R. Weaver in the

Christian Century of February 3d. Both of these we commend to those who are perplexed and disturbed by the charges and counter-charges that have emanated from Honolulu, Washington, and elsewhere as an aftermath to sex crimes against white women and at least one murder by way of reprisal in Hawaii.

As Mr. Weaver points out, three assertions that have been made on high authority are in question: first, that the wives of naval officers and enlisted personnel are objects of special attack; second, that Hawaiian juries of mixed blood will not convict for sex crimes; third, that civil government has radically broken down and that white citizens are compelled to take the law into their own hands.

As to these charges, Bishop Restarick has come to the defense of Hawaiians as a race, pointing out that only one of the five men accused of rape is a Hawaiian, and he a degenerate such as may be found in any race. But the most serious charges are that the civil government, through its police force, juries, and officials, has been unable or unwilling to maintain law and order and to protect white women. That there is a certain amount of truth in these charges is apparently true, but it does not follow that the only remedy is to take the law into the hands of the individual, or to condone murder as a fitting instrument of justice. Nor is it a condition that is unknown in other American cities.

Certainly it behoves Hawaiians, of whatever race, to clean up their civil government, and if they cannot do so, the federal government will have to undertake the task. But before we of the mainland assume too much righteous indignation at injustice in far-off Honolulu, it would be well for us to pay a little more attention to the evidences of injustice, graft, and race hatred in our own immediate vicinities. And we have no right to judge the entire non-Caucasian citizenry of Hawaii by the actions of two Japanese, one Chinese, one South Sea Islander, and one Hawaiian, all degenerates.

SENSATIONAL press reports that the Vatican had declared null all mixed marriages in which the children were not brought up as Roman Catholics prove to be grossly exaggerated. The official text of the decree shows that the intention is rather to tighten

Mixed Marriages the rules governing future dispensations permitting marriages between Romanists and non-Romanists, with a view to putting every possible restriction around the religious education of the children. So far as we can

see, it does not appear to formulate a new policy, but rather to enforce an old one more stringently. It is a well-known fact that the Roman Church, especially in this country, suffers heavy losses through mixed marriages, and this latest move is apparently a renewed effort to stem this tide of defections.

THE social service commission of the diocese of New York has done a good piece of work in mailing to the clergy of that jurisdiction a bulletin summarizing and interpreting the new marriage canon, suggesting also practical ways and means of putting

An Interesting Question it into effect. Although we have no authorization to say so, we think it likely that Dr. Van Keuren, secretary of the commission, would be glad to send copies of the bulletin, while they last, to anyone sending a request and stamp to him at 297 Fourth avenue, New York.

With the bulletin, the commission sends a list of recommended books for Lenten reading in social questions. Curiously enough, of fourteen recommendations only two are of books by Churchmen: Canon Raven's *Jesus and the Gospel of Love* and *The Church and Industry*, by Messrs. Miller and Fletcher. What of the works of such leaders in the English Church as Archbishop Temple and Bishop Gore, Frs. Demant and Spencer, and Sir Henry Slesser, or in our own Church Bishop Fiske, Fr. Holt, and Vida Scudder—to mention but a few?

The list is typical of bibliographies on all sorts of subjects constantly put forth by Church agencies, national, diocesan, and local. Taken as a whole they raise an interesting question: Why are Churchmen constantly urged to read religious books by Protestants, Romanists, Parsees, and Jews, to the neglect of similar and frequently better ones by Anglican writers, who are often better known outside than inside the Church?

WHEN THE LIVING CHURCH went to press last week we had not yet received the corrected author's proof of Bishop Mitchell's thoughtful article, Abolish the Quota System. It has now been received, and we find that in condensing the material

The Quota System to fit the available space we omitted a passage that the Bishop considers vital to his summary of the history

of the system he is criticizing.

The omitted statement, which ought to be inserted between the first and second paragraphs on page 435, reads as follows:

"As a matter of fact the process of destroying this plan was begun almost with its birth in 1919. Those bishops, clergy, and other leaders who did not take the trouble to understand it began immediately to denounce it as an unholy thing. Out of their misunderstanding they said it was dishonest because it pretended to be a great spiritual movement when in reality it was a drive for money."

At the end of the following paragraph, this sentence should be added:

"The fact that every official nation-wide movement to lift the level of the spiritual life of the Church since 1919 has originated among those responsible for the 1919 reorganization of which the Quota System was a part proves the same thing."

We deeply regret any inconvenience that we may have caused Bishop Mitchell by omitting these lines, and if we inadvertently gave our readers an incomplete and inadequate perspective of the Bishop's views on the Quota System we trust they will correct it by reviewing his article with the omitted sections inserted in their proper places.

The Living Church Pulpit

A Sermonette for the
First Sunday in Lent



TEMPTATION

BY THE REV. CHARLES E. MCALLISTER, D.D., LITT.D.
RECTOR OF ST. LUKE'S CHURCH, EVANSTON, ILL.

"Then was Jesus led up of the spirit to be tempted."
—ST. MATTHEW 4:1.

THE MODERN ATTITUDE is to evade the fact of Temptation. With all the excuses that psychiatry and psychology and self analysis offer, there is plentiful opportunity to hide even from oneself the experiences that our fathers described as dating back to the adventure of Jesus on the first of the Forty Days. Life is a sifting process and the sieve through which God passes us in order to separate the wheat from the chaff is just plain old-fashioned Temptation. And yet in itself it is not an evil thing.

Sinless as Christ was, even He had to endure it. It was in a wilderness that the Master's Temptation took place: a barren, desolate place, a waste of stones and sand, overarched by a burning sky; all about Him an unutterable loneliness that increased as the Forty Days ran out their course. Silence followed silence until the crisis came and the Power of Evil found expression, fascinating, eager, generous in the bribery it extended. Jesus, gaunt and wearied. Evil, easy, attractive, available.

People worry along about whether evil was incarnate in a Person, whether there be any such thing as a personal Devil. They minimize the story of the Temptation by laying emphasis on its poetic character and the figures of speech it contains. What difference does it make in your experience? Just because Puritan preachers of old overwrote on their imaginations in an effort to impress men with the awfulness of sin is no reason for us to deny the reality of experiences that we have to endure every day we live. That insidious suggestion—that hateful thought, that sneaking, blasting insinuation—that unfounded reflection on some one else's character! Whether we have ever seen evil incarnate or not, we have to acknowledge that such thoughts and words as these testify to us all too eloquently as to the existence of something called evil in life.

Just begin with the fact of sin in your own life. You can cover it with a multitude of deceptive terms that you borrow from the dictionary of modern science, but the fact remains that, with a certain course of action open to you, you took another and, as a result, you have suffered and you are uncomfortable in spirit today. And behind Temptation there was the fact that you possessed free will and chose for yourself. Undoubtedly there are cases of mental and physical derangement, but for one case like that there are hundreds where maladjustment and meanness are simply the result of inexcusable willfulness. I am not nearly so much interested in the form that Evil took when Jesus was tempted, whether the Devil was a Person or not, as I am in the fact that evil in your life and mine very definitely takes a personal form if we are honest and fair enough to admit it. This isn't theory. It is actual human experience.

Now I know that in an earlier day there was much hypocrisy and pretence, and I do believe we are more honest about facts than our fathers were. But at the same time, I wonder if sometimes we are not doubly deceiving ourselves. The brave and intelligent man is no fool. He does not take unnecessary chances. We ought to know some of the moral and spiritual dangers that threaten us although we act as if they were not very important. Modern realism as opposed to the idealism of Jesus seems far more concerned in advertising the crass animal features of life than in promoting the light and hope and love that characterized the career of Jesus, hard and tragic as that was. . . .

Temptation! It is not to be feared. It is something to be used. Everyone of us should come out of it stronger than we went in. But having mastered our own weaknesses, may we act toward others as Christ would have us act. Let us substitute the Gospel for some of the many alibis of modern life. The only way is to know and follow Jesus Christ.

SALARIES OF THE CLERGY

BY THE REV. D. C. COLONY

IT WAS, of course, a coincidence that the editorial in THE LIVING CHURCH of January 23, 1932, Article Twenty-Six, appeared in the same issue as the letter of the Rev. J. Warren Albinson on page 381 of the same issue, suggesting that a salary of \$4,000 a year is sufficient for a reasonable man to live on. Perhaps, again, it was not so much an accident as part of a divine plan.

My tendencies are no more socialistic than Fr. Albinson's. But I am a priest of the Church, and I do not like to see the "alarm" notices of the National Council at the same time as I observe conditions in my own diocese of Pennsylvania, which, in at least fifty-seven individual cases, verges on the un-Christian.

I am in a position to compare the two vocations of the priesthood and pedagogy. Teachers live, marry, raise families, buy homes, and enjoy life generally on much less than \$4,000 a year. Most teachers never reach that high figure. They are not as well off as the priest who gets a salary of \$3,000 a year. They work with youth, day in, day out, five days a week. Their work is very frequently only begun at the end of the school day. (Did you ever have reams of papers to correct?) They find the time and the means to advance in efficiency by attendance at various summer schools. They have nothing handed them in the way of charity. They earn what they get, and they save some of it, too.

What about the priest who gets a salary of \$3,000 a year? He gets in addition a house, the quality of which is such that the layman has to pay at least \$75 a month for it, or \$900 a year. Seven and one-half percent of his salary is paid toward his pension by his parish, another \$225 a year, bringing his total income in actual cash, or its equivalent, to \$4,125 a year. Then what about special rates on the railroads, free medical treatment for himself and family, special rates in most hospitals, free tuition, generally, where his children attend private schools, special clerical rates on the golf course or club, and discounts in various stores? Most fair men will agree that a total of \$375 a year is a small estimate for all these benefits for which the school teacher, for example, would have to pay cash. This brings the actual income of the clergyman who receives \$3,000 a year in cash to at least \$4,500 a year. I submit that \$90 a week is more than the tremendous majority of Americans earn. Why, even a plumber in his heyday does not earn more than \$15 a day! It is enough for the priest to live on in comfort, unless he is guilty of unworthy motives in entering the priesthood of the Church; unless, in other words, he has violated Article Twenty-six.

BUT what are the actual conditions in Pennsylvania, the only diocese whose records I have before me? I quote from the report of the diocesan convention of 1930. Of bishops, priests, and deacons there were then in the diocese 280. During that year Pennsylvania pledged \$229,000 to the National Council. Yet at the same time there were, by actual parish reports, at least fifty-seven priests who, between them, received over \$150,000 in excess of the mythical figure of \$3,000 a year per man. Of course, they were worth it. Christ was worth more than a Wooden Cross, too. Besides, if we pay our clergy in proportion to their worth, I propose the mission priests and rectors of struggling parishes as more worthy of wealth. They work harder. If by greater preaching or executive ability these other fifty-seven are receiving a portion of the wealth which, because of them, has come to their parish, they are guilty of violating the Twenty-sixth Article.

May I suggest that Pennsylvania require her clergy to live in comfortable poverty, on the equivalent of \$4,500 a year and turn the additional \$150,000 over to the Church, to the Lord of Life that His Cross may not be so heavy on the road to Calvary? Besides, what right have we to call upon a suffering people to sacrifice unless we sacrifice first?

MAN'S ADVERSITY has always been God's opportunity and this time of world depression is bearing spiritual fruit in clearer realization and higher vision of social duty. The sense of responsibility for these un-Christian conditions is stronger and more general than ever before, and is going to be stronger still.

—Bishop Manning.

In the Synagogue with Christ

By a Christian Jew

In Two Parts — Part I

IT IS written in the Book of Genesis (2:7): "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

(a) . . . and man became a living soul.

To become is relative to existence and expressive and indicative of life.

With the breath of life man became what he was not before: a living soul. But what he was before: man (without the breath of life), was not deformed, decomposed, or dissolved, when he was possessed with the breath of life.

God did not change the substance of the subject, man, essentially and organically: He rather kept and preserved him in the same state in which He formed him. He added to, and coupled with, the dust of the earth, the life-giving factor, the breath of life, so that man might become a "living soul."

Thus the living soul is found to be composite: for God employed two constituents —dust of the earth and the breath of life (matter and spirit), to make one whole.

(b) . . . and God formed . . . and God breathed.

Dust of the earth was given shape, figure, and form to become man materially. Form or figure is conditioned by set limitations, and calls for fixed boundaries. Inanimate substance, though having form and figure, is but in a state of existence so long as it remains unconscious and unintelligent. But breath, being formless and figureless, cannot be bounded or defined: it functions freely and unreservedly: it is a living factor though mortal eye cannot catch glimpse of it.

Thus God saw fit to perform two operations instead of one, to form and to breathe, in creating the original, individual man so that he might become a living soul.

The two constituents and the performances which God used to enable man to become a living soul are respectively found by analogy reflected in the Old and New Testaments, which had obviously been used by God in a similar way and for the veritable purpose: that mankind (man collectively) may also be able to become a living soul.

The Old Testament had its origin in matter, having form, i.e., Tables of Stone. Its breath of life, on the whole, was intended to function within strictly defined boundaries and according to prescribed rules; in its practical application it is chiefly manifested in things terrestrial, and addresses itself solely to physical life and physical well-being.

The New Testament had its origin in Spirit, being formless, i.e., the Word. Its breath of life knows no boundaries. It is intended to function unreservedly, consciously, and intelligently. It addresses itself primarily to spiritual life, to heavenly bliss, and to immortality.

In the Old Testament mankind assumes form, and, like the body, the Old Testament represents a state of existing. In the New Testament mankind receives the breath of life which represents a state of growing and coming to be, and thus obtains a living soul.

For mankind to exist, to be earthly, like the body of primal man, the Old Testament is quite sufficient. But for mankind to actually live, to be spiritual, heavenly, like the breath of life, to become indeed a living soul, Jesus and His Word: the New Testament was vitally and indispensably necessary.

Just as the individual original man was unfinished, incom-

plete, all the while that he merely existed (without the breath of life), before he became a living soul, so was mankind also (merely existing in the Laws of the Old Testament) unfinished, incomplete, until he became a living soul in Christ Jesus and His Word.

The relationship between the New Testament and the Old Testament thus appears to be analogous to that of the breath of life and the dust of the earth. Hence the integration of the Old Testament with the New Testament becomes an entity: *The Living Soul of Mankind*, identically as the cohesion and joint functioning of the breath of life and the dust of the earth effected a *Living Soul* in primal individual *Man*.

EVANGELIZING THE JEW

HAS our Church approached in an intelligent manner the problem of evangelizing the Jew? Must we ask the intelligent Jew, whose religion is centuries older than our own, to give up his faith when he becomes a Christian? Or is Christianity a continuation and fulfilment of the religion of Judaism, so that the Jew who becomes a Christian needs only to deepen and broaden his faith, rather than change one set of beliefs for another? ¶ This article deals with these and allied questions from an unusual and, we believe, a valuable angle. The author is a genuine convert to Christianity; one who stands to lose much by his new faith, and his line of approach is one that deserves the careful consideration of the Church.

being the former, the other the latter, and the latter integrating the former; this process is characteristic of life, for it is of a constructive nature.

The living soul could not possibly be obtained without uniting one constituent with the other, nor by changing the one existing in form for the one that is formless, the matter for the spirit. Such a process is characteristic of cessation and spells death, death for either constituent, for it is of a destructive nature.

Our Lord had briefly and sagaciously expressed this cardinal truth when He assuringly declared to His own: "I am not come to destroy (the Law, or the Prophets) but to fulfill." He thus marked the path which He must have desired His own to follow in coming to Him, namely, not as destroyers but as fulfillers. How inconsistent and contradictory this statement of Jesus' were, if it could have no application mutually and reciprocally. It is absolutely unbelievable and unimaginable that He who chose to come by the constructive path, would desire His own to come to Him by the destructive path.

To a people with whom He jointly shared and loved what they have already had with them: the Old Testament, which He often called to witness to testify of Him, as if to say, "Upon this rock I will build My Church" Jesus taught: ". . . unto every one that hath shall be given . . . and from him that hath not shall be taken away. . . ."

He thus teaches us how to build, how to present a new doctrine to them in possession of an old, in other words, how to present the advanced to those who have already had the elementary part of a given subject.

How contrary to this doctrine one would act if instead of giving he would take away from him that hath. He who repeatedly taught by parable and direct word to build upon a foundation, upon a rock, as He himself indeed built His own Church upon the foundation of the Old Testament, would He approve of building His Church today for His own by removing the rock of the foundation, the Old Testament?

As many as could convincingly see in Jesus, in His day, one not come to destroy but to fulfill were numbered among the multitudes that followed Him. And as many as could be helped today to learn that the Star that leads to Bethlehem, to the

King of the Jews, receives its light and brilliancy from the constructive declaration of Jesus would equally number multitudes who would interestedly say with Herod ". . . bring me word again, that I may come and worship Him also."

TO ST. PAUL, Jesus was the fulfilment of the Law and the Prophets, the High Priest, and therefore the Son of God, the Word that became flesh, the Heir to everything that preceeded.

Both the dust of the earth and the breath of life in the one instance, and the Old Testament and the New Testament in the other instance, were alike given to us by God. They twain are respectively become a living soul. Wherefore they are no more twain but one entity. What therefore God hath joined together, let not man put asunder.

Conversion literally means a changing or turning. But what is really to be understood by conversion, especially when used with reference to a Jew who accepts Christ as his Messiah, is not changing, in the commercial sense of the word, but progressing, growing, and coming to be a living soul. They of the stock of Israel have erred who consciously or unconsciously resigned the Old Testament before accepting the New Testament. It is also strange that when a Jew becomes a Christian he is generally most pleasing his Christian brethren when he had resigned the faith of his fathers and burned all the bridges behind him.

A heathen, who is certainly to be classed with the one that hath not, may, of course, be spoken of as having changed his religion when he accepts Christ. But in no wise does "changing" appropriately apply to a Jew. Should a Jew accept Christ in the belief that he had exchanged one commodity for another he would be either deceived or deceiving.

The body of Adam did not change substantially when it became a living soul, but rather received an additional part; has taken on something new which has quickened the old. Likewise, one of the Old Testament faith is not to be expected to change form or figure of the body already existing, but to add and receive a new constituent, a breath of life: the New Testament, to quicken the already existing Old Testament so as to become a *Living Soul*.

WHEN a Jew reaches a stage where he cannot help seeing and believing that the Old Testament by itself is an unfinished and incomplete Book; that the promises and prophecies recorded therein find their fulfillment in Christ Jesus as recorded in the New Testament; that in the Old Testament he received form, and in the New Testament he receives a breath of life; he then and there experiences regeneration, and, with the breath of life of Jesus, becomes a complete man, a living soul. Therefore when a Jew accepts Christ he is not changing or casting off the Old, but rather adding the New to quicken the Old to become what he was not before—a living soul.

The conversion of the Jew, as the phrase goes, has been the earnest desire and hearty prayer of every true Christian throughout the ages. Yet every effort that has thus far been made to accomplish this end has, generally speaking, proved to be futile and fruitless. Thus today a Jewry seventeen million strong still refuses to hail Jesus the Christ their Messiah and crown Him King of kings. Various reasons have been brought forward to account for this failure, such as pride, ignorance, persecution, superiority, as well as inferiority complex. But when this twentieth century finds the Jew emancipated, cultured, and showered with blessings in the very countries where he had once been persecuted; furthermore, when the treatment which the Jew has been receiving at the hands of Christians in the United States of America speaks aloud the following word of Jesus by the mouth of every Jew: "I was a stranger, and ye took Me in: I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink"—a treatment which necessarily calls forth the following words of Jesus in the hearing of every Jew to righteous and Christian America—"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," no reason given above stands firm and valid. For only they who have eyes but they see not, they have ears, but they hear not, fail to realize and feel the presence of Jesus Christ in their midst, in whose Name and for whose sake these kindnesses have been shown the Jew.

This failure has its roots in the faulty method of presenting Jesus and His Gospel to the Jew. Every method that had

hitherto been in vogue proved to be of such a nature as required the Jew to change his identity; in other words, to cease to be, to become extinct.

As an individual, a Jew who is sincere and conscientious cannot be expected to ignore a religion whose author is the very same God whom both the synagogue and Jesus have been identifying with "Our Father who art in Heaven."

As a people, the Jews, having the assurance of God for everlasting existence (Isaiah 66:22: For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain), cannot be expected to participate or be instrumental in the annihilation of their own race, themselves.

WHILE the conversion of the Jew has admittedly proved to be a failure, the Christianizing of the Jew (*i.e.*, adding Christ to what he is and possesses), which has not been tried out yet, promises the most gratifying results, when our policy will be that of Jesus Himself, not to destroy, but to fulfill; to build in a gradual, natural, and successive order: first the blade, then the ear, after that the full corn in the ear; not to preach but to teach; and to come to the Jew with the Good News that both Judah and Israel, individually and nationally, will be preserved intact in Jesus, and in Him only.

To the many mansions of Christ on earth, which are the existing Christian denominations, let there come to exist also the mansion of Israel, and instead of the Church of Christ let it be known as the *Synagogue of the Messiah*. Jesus Himself preached to the Jews in the synagogue, and His disciples did likewise, and as a result multitudes (none other but Jews) believed and followed Him. "For no man . . . having drunk old wine straightway desireth new, for he saith, The old is better" (St. Luke 5:39).

Not straightway but by steps and degrees are the principles and ideals of America (in the United States) being brought home to multitudes of aliens and foreigners with unparalleled success; and not by seeking to destroy what he was before, but rather by adding to what he was before something which he was not, or has not possessed. Despite the fact that in many instances he continues to use his foreign language; does not immediately change his foreign mode of life for the American; nor resigns at once his social activities and racial ties, the naturalized citizen nevertheless becomes, as a rule, a very loyal and zealous American patriot. As a matter of fact, he readily volunteers in patriotic service, and when it is called for, he will lose his own life for the land which he proudly calls "my country," in the satisfaction of the hope that his children will find it, and give expression to it both in noble patriotic service and in triumphantly singing "Land where my fathers died!"

NOT come to destroy, but to fulfill, to add, to ameliorate, has ever been the prosperous way along which every useful modern invention has become naturalized with us. The electric lamp, for example, has taken possession of our homes, offices, factories, and streets, upon its own merits, of course, but without at the same time renouncing and depreciating the merits of its predecessors, the gas or kerosene lamp.

One who had but once made use of the greater light (electric) need not be told to exclude the lesser lights (gas or kerosene). One of the most important advantages being the fact that the Greater light has exposed to sight many an unclean spot which had hitherto escaped notice under the Lesser light. The need for cleanliness thus asserts itself, and the use of the Greater light becomes imperative.

As to the Author of the Greater Light it is scarcely necessary to persuade people to respect and love Him. He is known by His works, and will be reverenced and loved accordingly.

Some practical worldly methods have proven to be a success solely because they have their basis in the truth which is in Christ Jesus. Should they not be made to serve, at least, as part of the method of presenting Jesus the Christ and His Word of Good News to the Jew?

(To be concluded next week)

IT IS ALL RIGHT PERHAPS, if people are only slowly discovering us; they don't expect much from children, any more than you expect genius to be transmitted by letter, through the mail man.

—*St. George's Quest*, New York City.

How to Put the New Marriage Canon to Work

By the Rev. J. Wesley Twelves

Rector, Church of the Epiphany, Germantown, Philadelphia

CANON 41 of the Solemnization of Holy Matrimony as amended in General Convention, September, 1931, became effective January 2, 1932. Already a great deal has been written regarding the new canon, but mostly having to do with its meaning and interpretation. Considerable has been said about its progressive or conservative spirit, its evidence of compromise, and its apparent weakness and ambiguity. It is generally conceded that the rules governing marriage in our Church are in a state of transition, and that the present canon is but a step, perhaps even a small one, in the right direction.

This article is concerned with the application of the present canon to use in the Church. We are all familiar with the phrase, "It is one thing to pass a law, but quite another thing to enforce it." How are we going to put the new Marriage Canon to work?

Undoubtedly the canon represents a serious effort to remedy the causes of unhappy marriages and the consequent large numbers of divorces. It endeavors to place safeguards and suggests remedies and preventives. It is not enough for the Church and her ministers to be crying out about the evils of divorce and trial marriage. Something must be done to get to the source of the evil and try to prevent it. In the past, at all costs, unhappy married people were kept in the bonds of matrimony; and bonds they may be, if marriage is not rightly considered. Now we are trying, not only to stress the permanency of marriage, but also its joyousness, its responsibility, and its importance in the happiness of our people.

This effort to prevent the failure of marriage is to be seen in the section requiring three days' notice, to prevent hasty and run-away marriages, and in the article dealing with the reconciliation of married couples. Even the blessing of divorced persons who have been remarried is an expression of hope that the second marriage may succeed. But chiefly that section dealing with instruction on marriage holds out the best hope for the permanency of marriage.

Recognizing the prevalence of divorce, the ease with which it may now be obtained, and the existence of the element of trial, even in the minds of those who do marry, it behoves us all as Churchmen to endeavor to find the solution of the problem at its source. A well known religious leader said a short while ago, "There is need for clear thinking and plain speaking on the problems of sex, marriage, birth control, and divorce." How, then, are we to put the new canon to work?

First of all the canon itself must be made known to the people of the Church. It may be read and explained at some service of the Church by the rector. Copies may be obtained from several sources and distributed throughout the parish. A large poster (20 x 26 inches) of the new canon is available (Morehouse Publishing Co. 25 cents) which can be displayed in the parish house.

THE CANON ITSELF

SOME sections of the canon will need explanation and interpretation, as for instance the following:

Three days' notice (72 hours) to the minister before the service. This does not refer to the license, that is governed by State Laws.

The Church has not changed her position on the matter of remarriage of divorced persons, though their remarriage may be blessed by the minister if their case is judged favorably by the bishop.

The question of the establishment of Ecclesiastical Courts mentioned in the canon will differ in certain dioceses. Some bishops have already announced that they will not have a court, but cases will be referred to them direct. Where there is a court, it must be organized by canon of the diocese, which will determine the scope of its work. It would seem that the

court is not a separate Court of Appeal from the bishop of the diocese. It would be unwise to have two parallel authorities. The bishop may request or create a court by canon for his own council and advice.

Regarding that section of the canon dealing with the reinstatement to communicant status of persons married otherwise than the discipline of this Church allows: There is considerable difference of opinion regarding the rubric in the Communion Service, referring to remarried divorced persons, as "notorious and evil livers." In these days any minister might hold himself open to charges of slander if he so interpreted it. Except in rare cases, divorced persons have not been refused Communion even when they remarried. It would seem to be unwise for any minister to create an issue in this respect. But where there are persons who hold back from receiving the rites of the Church because they have been married otherwise than as this Church allows, provision is made for their proper reinstatement, and even the blessing of their marriage.

The question of an appropriate Service of Blessing for remarried divorced persons is left to the individual clergyman. According to the canon there seems to be no reason why the service should not be held in the church. Such a service might consist in a summary of the marriage vows (*e.g.* Inasmuch as ye have taken each other as man and wife, to have and to hold, for better, for worse, etc., may God sanctify your union) with some of the prayers following in the Prayer Book and the final benediction. No doubt forms of such a service will be published.

INSTRUCTION REGARDING MARRIAGE

THE most important part of the new canon is that section dealing with instruction both public and private. In this respect there seems to be an entire agreement on all sides. How are we to put it to work?

Instruction both publicly and privately is now obligatory upon the minister of a parish. It may be a very beautiful and fitting way to close a marriage service by making an address at the altar, but this does not fulfil the requirements of the canon. The canon now provides a definite opportunity to explain "the nature and the responsibility of marriage," and the need for "mutual love and forbearance." Curiously enough, marriage is one of the few things upon which there has been little education, either by the state or parents or the medical profession. The Church in this canon has opened for itself a wonderful opportunity and a field of great service to humanity.

PUBLIC INSTRUCTION

HOW is Public Instruction on Marriage to be given; and of what shall it consist? In some instances classes composed of men or women or young people might be formed. It would seem that under the present circumstances instruction should reach as large a number as possible. Therefore if it is announced beforehand in a general way, the instruction could most profitably be given at one of the public services of the Church, perhaps once or twice during the year.

What shall be said as to the nature and responsibility of marriage? There is the spiritual side of marriage, the happy relationship existing between two persons in marriage, the need for companionship, understanding, and admiration, not only of the physical qualities and beauties, but also of the mental and idealistic side. Unless married people are good companions on a great and glorious adventure, they will find difficulty in meeting the vicissitudes of life. Only real chums can share together, face sacrifice, and have patience with each other. The aid and importance of religion in the family must be stressed.

The physical side of marriage will be a little harder to discuss publicly, but its need is equally important. We as a Church have been most fearful to discuss the subject of sexual relationship, even as it exists in marriage. If marriage is a God-given institution, if God made us male and female and said that the two shall become one flesh, and saw that it was

good, why do we try to make it appear as something wrong and embarrassing? There has been too much false modesty. Why not tell our people publicly that the sexual relationship in marriage is central and powerful for the enrichment of life, and that no marriage can reach its highest harmony if it is neglected or misunderstood or mismanaged? Why not state plainly that passion for each other in the marriage state is holy, and that the Church for this reason sanctifies it, sanctions it. If it be true that many "marriages go on the rocks" because of misunderstanding and lack of knowledge in the physical fulfilment of marriage, then we must correct this false impression of the sexual act and instruct and educate people in its proper and joyous fulfilment. Mother Nature does not teach us everything we need to know and in some cases it takes years for married people to find out what marriage really can mean to them. All of these things may be said publicly. I have found in so stating them frankly a splendid reception and gratefulness. Why not suggest in this public way a list of books that might be read on the subject, a library which each minister of the Church should have? Some of the following are recommended and there are many more:

MAUDE ROYDEN, *Sex and Common Sense*
 DR. MARIE C. STOPES, *Married Love*
 A. HERBERT GRAY, *Men, Women, and God*
 DR. HELENA WRIGHT, *The Sex Factor in Marriage*
 SHERWOOD EDDY, *Entering Marriage* (Pamphlet)
 WILLIAM A. LAWRENCE, *Christian Marriage* (Pamphlet)
 HERVEY C. PARKE, *Marriage Service and After*
 KARL DE SCHWEINITZ, *Growing Up*. (A book for children telling them of birth and the sexual act.)
 BISHOPS DAVID AND FURSE, *Marriage and Birth Control* (Lambeth Series)

In this connection I might add that the Department of Christian Social Service of the National Council is preparing an extensive bibliography to assist the clergy in fulfilling the requirements of the marriage canon. I have been informed that it will soon be ready for general distribution.

The raising of a family is both the responsibility and glory of marriage, the greatest contribution that anyone can make to life. Birth control is another problem to be discussed, for it has its moral implications as well as the healthful side. Certainly no hard and fast rule can be made in regard to it, and our people ought to be told that. Perhaps the doctor and not the minister is to be the determining factor.

PRIVATE INSTRUCTION

WHEN two persons come to arrange about their marriage, an appointment should be made to discuss the nature of marriage with them, perhaps with each one separately. This must be a very frank talk. It is very safe to say that there are few indeed who come to be married who really know all there is to be known about married relationship and all that is involved. That talk may determine for the rest of their lives the finest kind of a relationship. It is a time for a man to begin with a clean slate, and the minister may help to create a spirit of forgiveness of any indiscretions. Many a man will want to unburden himself and start afresh. A woman will need to know a man's attitude toward the physical relationship and that her responsiveness is expected. A man will need to know the reticence of a woman's attitude and his great care for patience and understanding. The whole question of patience and forbearance, the give and take of family life, the sharing of responsibility can be talked over by the minister with the intended bride and groom.

Our new marriage canon has given to the Church one of its finest opportunities to help our people in finding joy and happiness in the most glorious adventure of life—holy matrimony.

RELIGIOUS BEST SELLERS

January, 1932

E. S. Gorham, Inc.

General Books

- 1. On Being Alive—*Bowie*.
- 2. Unfashionable Convictions —*Bell*.
- 3. Manual for Confessors—*Belton*.

- 4. God's Plan—*Furse*.
- 5. Impressions—*Barry*.

Devotional Manuals

- 1. Practice of Religion—*Knowles*.
- 2. Presence of God.
- 3. Sailor's Manual.

BISHOP MANN OF SOUTH FLORIDA DIES

By Telegraph

Orlando, Fla., Feb. 8—Bishop [Cameron] Mann died at 7:30 tonight. Cathedral service here Thursday. Funeral at Watkins, N. Y., Saturday.

[Further details next week.]

THE HAWAIIAN SITUATION

A Time for Calmness and Fairness in Judgment

BY THE RT. REV. HENRY B. RESTARICK, D.D.
 RETIRED BISHOP OF HONOLULU

IT IS UNNECESSARY to comment at length upon the terrible and lamentable occurrences which have aroused the people of Honolulu to action and to demand efficiency in the police department.

It is difficult to avoid excitement but it is a time for calmness and self-control. Because morons and degenerates have committed unspeakable crimes, that is certainly no reason why any one should cast aspersions or misjudge any race.

Degenerates, within a few years, have outraged young girls and killed them in San Diego, Los Angeles, Cincinnati, and elsewhere. But no one of any sense condemns the whole white race in those cities, because of such occurrences.

From 1820 onward through the century no white woman was ever molested by a Hawaiian. They were safe when left alone in their homes or when walking or riding abroad. Meanwhile many Hawaiian women suffered from the lustful actions of white men.

Thirty years ago and later a white woman could go anywhere in Honolulu, day or night, without fear. There are many reasons why a change has taken place. It would take too much space to go into details in accounting for this state of affairs.

All we wish to do in this brief article is to point out that neither Caucasian, Hawaiian, nor those of other races should judge each other because of the action of degenerates. We should try to have a right judgment in all things.

As citizens we should all do our duty and take our part in all efforts to better conditions, to seek to understand the causes of crime, and how, if possible, to remedy them. This means just laws and their enforcement, education in morals as well as in academic studies, and above all instruction in religion and the responsibility of the individual to God.

For the information of readers on the mainland of the United States, we would say that news items regarding conditions in Hawaii have been viciously and grossly misleading. Often they have had no basis in fact.

The word "native" has been used of the five men accused of rape, but of the five men two were Japanese, one Chinese, one from the South Seas, and one degenerate Hawaiian.

There has been nothing approaching a race riot, in fact no street fights, though there has been great excitement which has now calmed down.

Chester Rowell, a publicist of international reputation, who knows the Islands well, wrote in the San Francisco *Chronicle*: "Let us not leap by hysteria against Hawaii itself. Beware of injecting mainland standards of race intolerance which are wholly foreign to Hawaii. Honolulu is a highly civilized, orderly, modern city, which no one need hesitate to visit. . . . Hawaii is a safe place, Honolulu is a safe city, and the native Hawaiians are generally a fine race of people. Let us not involve a whole race by spreading fictions about it."

MEMORY OF A PRIEST

I REMEMBER you
 Veiled in clouds of incense,
 Pleading the Holy Sacrifice.

I remember you
 Walking in rhythmic dignity
 Under a golden canopy.

Bearing the Sacred Host,
 Your face transfigured
 As St. Christopher's. EVANGELINE C. COZZENS.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

BUDGET REDUCTIONS IN TEXAS

To the Editor of *The Living Church*:

THE ACCOUNT of the annual council of the diocese of Texas, published in *THE LIVING CHURCH* for January 30, 1932, contains several statements which should be corrected in the interests of accuracy.

1. "The salaries of all missionary clergy lowered ten per cent." There are thirteen clergymen receiving appropriations from our executive board budget. For six of these, the appropriations for 1932 are the same as those for 1931. It should be noted, further, that in most cases the diocesan grant is not the entire salary, but is supplementary to the stipend paid by the missions served by these clergymen. Two clergymen and three lay workers receive their entire salary from the diocese; all of these had a reduction, varying from ten per cent to sixteen per cent. The supplementary grants to five clergymen were reduced by amounts ranging from ten per cent to thirty-three per cent; but in most of these cases, there were circumstances which led the executive board and the council to believe that the reduction would not work an undue hardship.

2. "One Negro work in the diocese was discontinued." This should have read "discontinued." Our school for colored children in Tyler has been given up, because there is now provision for these children in the public school system. Our three colored mission churches are still very much alive.

3. "The young people's work was all but eliminated." A special appropriation for the annual council of the Y. P. S. L. was taken out of the budget, but the appropriation for administration of this work is the same for 1932 as it was for 1931. And our full-time secretary for this work, while her salary was reduced by twelve per cent, still receives a stipend larger than that of some of our married clergy.

As compared with 1931, our budget for work within the diocese has been reduced by twenty-three per cent; our promise to the National Council by thirty-seven per cent. There were many of us who regretted the lack of proportion between these two reductions. On the other hand, our own program is now definitely limited; it is the National Council that will benefit by any additional funds raised. (Rev.) DUBOSE MURPHY.

Tyler, Tex.

ANGLICANS AND THE EASTERN CHURCHES

To the Editor of *The Living Church*:

IN THIS MISSION in the very heart of the anthracite coal mining region with a population of about 23,000 in the three boroughs one mile apart, we have a large proportion of foreign and foreign-born peoples, and as much is being said and written in the columns of *THE LIVING CHURCH* on our relations with the Easterns and Old Catholics, it might interest you to know that it was recently my pleasure to be present, on invitation, at the dedicatory services of the new Polish National Church at Summit Hill, when their Primate, the Most Rev. Francis G. Hodur, and several of his clergy officiated. And also, on invitation, I attended the Christmas Mass on Old Christmas Day (January 7th) at St. Mary's Greek Orthodox Church at Coaldale. At both of these services I was given a place in the sanctuary and accorded all possible courtesy as an Anglican priest.

These are not the first similar privileges but they are interesting in view of the fact that there are here no less than nine Roman Catholic churches and eleven of Protestant denominations besides these mentioned and my two churches.

I am pleased to say that it so far has been possible to live at peace with all these. (Rev.) C. E. PURDY.

Lansford, Pa.

"THE KEYNOTE OF THE FUTURE"

To the Editor of *The Living Church*:

YOUR EDITORIAL [January 30th] on Peace is splendid. I wish everyone could read it. I intend to read it to my congregation. (Rev.) F. D. BUTLER.

St. Paul, Minn.

THE "DECLARATION OF A CITIZEN"

To the Editor of *The Living Church*:

A PRIEST of the Church, as an American citizen whose lineage dates to the earliest days of American history, as one who is striving humbly yet with all the power given himself to meet the Christian life and meet others in The Way, as one devoutly hoping and praying for the *World Wide Acceptance of Peace intelligently arrived at*, accomplished with that honor which comes of devotion to the will of God, I wish to protest with all the Christian strength which is in me against the so-called "Declaration of an American Citizen."

No person worthy the honorable title of an American citizen, no person rightly understanding the responsibility of citizenship as a sacred gift to God, no person realizing that government is in itself a divine gift for which the corporate mind responds to Almighty God could sign such an article.

If we pray sincerely that the President of the United States, the Governors of the States, Congress assembled, and all others in authority shall be guided by the will of God and do our duty as leaders of the public through the Church, we are deliberately doing our best against that very prayer when we encourage the people to a practice of blatant and utterly destructive individualism. The "will of God" interpreted by the individual is utterly too frequently interpreted by the desire of the individual!

So again as one who most humbly strives to subject his will, indeed, to the will of God and believes that God does indeed reveal His will to the nations whom He has made a corporate mind, I again protest most vigorously against the hideous teaching that the will of the individual is better competent to interpret the will of God than the combined minds and hearts of men whose wills and desires are blended as one for the protection and care and development of those institutions which have been revealed to them by Him who is Father of nations as He is Father of men.

Fort Wayne, Ind. (Rev.) CHARLES NOYES TYNDELL.

To the Editor of *The Living Church*:

YOUR ISSUE of January 16th was most disturbing to me, and I presume to many others who do not feel it necessary to sacrifice their Americanism in order to be good Churchmen. . . .

The right of the State to require its citizens to bear arms in its support is fundamental. In our form of government, the people can exercise their right to elect a Congress which will follow the wishes of the majority, but once Congress has spoken, what a condition of chaos would ensue if every individual obeyed or disobeyed a law as his whim might dictate. . . .

If our Church is going to meddle in political matters of this kind, I wonder if those of us who hold to the old-fashioned ideas of patriotism won't find it easier to accept the errors of another great branch of the Catholic Church, than the rosy-hued principles that up to now have been peculiar to some of the Protestant denominations.

Chillieoth, Ohio.

AUSTIN P. STORY.

[Should our correspondent transfer his allegiance to the Roman Church, as threatened, he will find that body at one with the Protestant and Anglican press in its "rosy-hued principle" that the will of God is higher than the will of the State.—EDITOR, L. C.]

"GOD AND MY FATHER"

To the Editor of *The Living Church*:

I HOPE THAT YOU may possibly have the space for a few lines, to allow the suggestion to your readers that they make sure to read "God and My Father" in the December and January *Harper's*, if they want to spend a few minutes in rare amusement and recreation. It is the most delectably entertaining description of a New York pagan pew-holder that I have ever seen.

It is well worth a special visit to the public library, if one hasn't the magazine at hand.

Winter Park, Fla. (Rev.) JOHN HENRY HOPKINS.

BISHOPS COLENSO AND BARNES

To the Editor of *The Living Church*:

I HAVE RECEIVED a letter from a friend of mine in Durban, South Africa, informing me that a gathering of the clergy passed a resolution unanimously calling on Bishop Barnes of Birmingham to resign. In connection with this may I send you some old verses of *Punch* on the great Colenso dispute—now forgotten.

THE NATAL CORRESPONDENCE

1.

My dear Colenso,

With regret
We hierarchs, in conclave met,
Beg you, you most disturbing writer,
To take off your colonial mitre.
This course we press upon you strongly.

Believe me,

Yours most truly

Lambeth.

LONGLEY.

2.

My dear Archbishop,

To resign
That Zulu diocese of mine,
And own myself a heathen dark
Because I've doubts of Noah's Ark,
And feel it right to tell all men so,
Is not the course for

Yours,

Kensington.

COLENSO.

Seaford, Dela.

(Rev.) JOHN R. CROSBY.

WHAT CHURCH PAPERS NEED . . .

To the Editor of *The Living Church*:

TO MY GREAT REGRET I see that you have inaugurated a page devoted to Churchwomen Today. It seems a sad compliment to your readers. Why the distinction? As a constant reader of THE LIVING CHURCH for many years I protest that it is a lowering of your standards and a sentimentalizing influence which I am very sorry to see creep in. There must be other women who feel as I do. "A Page Devoted to the News, Work, and Thought of the Women of the Church"—

What Church papers need is more general news of the Church far and wide. I often think when I am reading THE LIVING CHURCH how very little news there is in any one issue. Our country is vast enough to provide much news and if you aspire to be a national Church weekly it seems to me there is your opportunity. It is my earnest belief that therein lies the answer to the dwindling subscription lists of Church papers and also their relief. Then I do not think it would be necessary to call on the Woman's Auxiliary for help.

Paterson, N. J.

(Mrs.) H. LINDSLEY MARSH.

[No dwindle, THE LIVING CHURCH has increased its net paid circulation approximately 3% in the past six months. No available important Church news is barred from our columns. Space does not permit publication of local or parochial items, or "puffs" of individuals, nor are these worthy of reporting in a national Church weekly.—EDITOR, L. C.]

HUMOR OF WASHINGTON

To the Editor of *The Living Church*:

THE WIDESPREAD INTEREST in the observance of the 200th anniversary of the birth of George Washington leads me to call attention to a Washington incident associated with this parish, one of the first four colonial congregations of Pennsylvania, which may be of interest to my brethren.

During the period from September 30, 1777, to June 27, 1778, when the Continental Congress met in the village of Yorktown, Washington remained with his troops at Valley Forge, 70 miles away. It is not recorded that he ever visited the Congress during its sessions here. It was not until July 2 and 3, 1791, as he was journeying north by way of Wright's Ferry, that he visited York and was the guest of Colonel Thomas Hartley, warden of the parish and delegate to the first General Convention. At this time the rector of the parish, the Rev. Thomas Barton, resided at York Springs and alternated his services between Carlisle, York Springs, and Yorktown, now York. The Sunday of Washington's visit happened to be the day for services at Carlisle. On the Monday following in Lancaster Washington records in his diary this statement which throws light on his habits as a Churchman and reveals also a subtle sense of humor, which his biographers often fail to recognize: "Received and answered an address from the inhabitants of Yorktown—and there being no Episcopal minister in the place, I went to hear morning service performed in the Dutch (German) Reformed Church—which, being in that language, not a word of which I understood. I was in no danger of becoming a proselyte to its religion by the eloquence of the preacher."

(Rev.) PAUL S. ATKINS.

York, Pa.

WASHINGTON AND ST. PAUL'S, NEW YORK

To the Editor of *The Living Church*:

MAY I ADD a footnote to the letter of your Philadelphia correspondent, January 30th? It is stated that Washington lived in Philadelphia as chief executive. He was also President in New York for almost two years. There his inauguration took place, and from Wall street he proceeded up the Broad Way, with his company, on foot, to St. Paul's Chapel, for his Thanksgiving service. Trinity had been burned in 1776, and St. Paul's, a Chapel of Ease in the outskirts, built in 1776, had been Washington's place of worship as commander in chief. It so continued as long as New York was the capital. Here his pew on the north aisle is still preserved. It is the oldest public building on Manhattan Island with its original fabric, the only church with Colonial traditions, built by the British, and today, unchanged and unimpaired, a splendid example of Georgian architecture. Here on the afternoon of February 21st will be held the official bicentennial service, an international tribute. Bishop Lloyd, formerly a Bishop of Virginia, will be the preacher, and Dr. McComas, the vicar, will officiate. On April 30th, anniversary of the inauguration, there will be a service commemorating the one in 1789. It is indicative of Washington's courage and Churchmanship that, in spite of efforts to dissuade him, he should have gone to St. Paul's for his inaugural service, when the Church of England was suspect. Evidently his spirit has clung to the venerable stone walls, for old St. Paul's has four and five services a day every day in the year, and is open and used from dawn to dark.

(Mrs.) M. E. HENRY.

New York City.

ARTICLE TWENTY-SIX

To the Editor of *The Living Church*:

IN ALL DIFFIDENCE, may I suggest your editorial on Article Twenty-six [L. C., January 23d] may be ill advised? It recalls Victorian days, when Protestant-minded Disraeli forced Lord Penzance and the P. W. R. A. (public worship regulation act) on a suffering Church, and then Churchmen arose, began to wash their dirty linen in public, beating tom toms to attract attention.

Is your editorial wise? Educated people read THE LIVING CHURCH—Roman Catholics, Protestants, and others—and the suggestion conveyed as to our household is not happy. Alas, we cannot say, Let the galled jade wince; our withers are unstrung.

I may be hyper-sensitive or hyper-critical, but it does seem like lowering the standard of our clergy by such an editorial.

De Land, Fla.

CLEMENT J. STOTT.

HICCOUGHS IN THE PSALMS

To the Editor of *The Living Church*:

ONE OF MY COMMUNICANTS complained the other day about the star which marks the divisions in the psalms. "It disturbs my devotions," she said; "I do not wish to feel that I have the hiccough when I am praising God." Let me add also that in the 139th psalm the use of the word "beset," in the fourth verse, is not a happy interpretation of the original, I contend, nor is it in harmony with the language of the psalm at that point.

Greenville, Miss.

(Rev.) PHILIP G. DAVIDSON.

MAGNA CARTA

To the Editor of *The Living Church*:

IN ANSWER to the request for copies of an article entitled "Magna Carta—Its Spiritual Side," which was published in *The Churchman*, I have had made a reprint of it and a kindred article in THE LIVING CHURCH. I would be glad to send a copy of the reprint gratuitously to any one who desires it, as I feel the article will be appreciated by those who are really interested in the historic continuity of the Anglican branch of the Church. My address, care United States Court, Philadelphia.

(Hon.) JOSEPH BUFFINGTON.

* WE'RE GLAD SOMEBODY APPRECIATES US *

To the Editor of *The Living Church*:

GREETINGS! Best Wishes! And thanks for recent illuminating and valuable articles in THE LIVING CHURCH: Editorials; the best paper ever on Eastern shepherds [December 19th]; Bishop Perry's calm, wise, loyal sermon [January 16th]; and the article on Gandhi [January 23d], a man who owes his intellectual culture to England but ignores England's great services to India—religious abolition of suttee, limitation of child marriage—a poseur who preaches peace but stirs up strife.

Boston.

ALICE RANLETT.

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

CAN I give a further method for Bible study? Here is one: that the subject matter be read several times; then the principal topic of the content found; followed by the leading lesson, the best verse memorized; principal character depicted, delineated; teaching concerning Christ emphasized; the example for each of us to follow; the error to avoid. If all these ideas can be focussed and enlarged upon we should have a more comprehensive understanding of the portion of Scripture studied.

NOT INFREQUENTLY we hear boys and girls of high school or college age discussing what they shall make their "major" for their professional or business life. They earnestly consider the courses they must study to attain proficiency.

Vocation This vocational study is very necessary in preparing for a profession or business life that shall enable them to take a proper place and part in a constructive program for their generation. There must be purpose and there must be equipment to fulfil that purpose if they are to create a life that shall contribute to the upbuilding of a worthwhile society.

In the consideration of and planning for such profession or business, too little thought is given to the opportunities our Church offers for intelligent service, to both young men and young women, either at home or abroad. Among these opportunities we find need for parish secretaries; business managers; directors of religious education; college student work; teachers in Church schools; doctors and nurses in our hospitals; workers in various fields of Christian social service; and evangelistic workers.

There must be definite purpose in a life, whether it is to be filled with secular work or in service through the Church, and the earlier that purpose is stabilized and prepared for the better. It would be very helpful if, during those intervals when our young folks are at home on vacations, our clergy would devote a sermon and hold conferences with their young people on the subject of vocation, with special reference to the work of the Church as a vocation. They could materially help their students in making decisions for the Church by directing attention to the many needs in the field of Christian service.

ANOTEWORTHY and somewhat unusual phase of social service work has been undertaken this winter by the Daughters of the King in San Francisco. A hungry man can stand in a bread line and sleep in a shabby place. The hungry

Hungry Women Fed woman, with no job, cannot stand in a bread line nor can she sleep in questionable quarters. She must have help and she must be fed.

For unattached women who are out of employment there are six places in San Francisco where they may secure free tickets that will give them a meal. Funds for relief have been secured and part of these funds have been expended in tickets which will buy a meal at any branch of a well known chain restaurant. The needy one chooses her meal, eats it, gets her check and gives it, with a little blue ticket, to the cashier. There is no humiliation, no begging. The friend who writes to me of this says: "Judging from notes of thanks scribbled over some of the used tickets, it is at least helping some women to keep up their courage in the struggle and is surely carrying the injunction to 'Bear ye one another's burden.'"

There are one hundred and one students at the North Carolina College for women who belong to our Church. They sent two of their number to the student volunteer convention in Buffalo. Mrs. F. N. Challen is student secretary.

MISS EDNA EASTWOOD sends us the following practical plans for developing our communities, side by side with our study. The writer tells us:

"This year the women of the Church have undertaken to try Plans for Building a Christian Nation adventure, the building of a Christian nation. At General Convention they looked at the task with a wide vision, but the testing time will come as the small groups of women in the parishes and missions face the adventure. Too often many of us have been content to study problems and then gradually forget that the people about whom we have studied are real people, feeling life as we would feel it in their circumstances. This year that will not be possible because the problems will be all about us, constantly demanding attention. We will know that other homes in our community affect our own home life, that unemployment has reached into our own lives in various ways, whether our young people are being helped or neglected, that certain rural problems affect us whether we live in rural or urban districts, and that our own ideas of God control our own lives. Knowing all this, and that it affects us personally, we may be stirred into action as never before. But in our very eagerness and the nearness of so many of the problems, we may forget to use some very valuable helpers—the women who cannot come, or who are not interested enough to come, to our discussion groups because of some of the very problems we are exploring.

"What a force for building a Christian nation we would acquire if every woman's group in the Church had a list of all the women in and around their community who are unable to come, or are uninterested, and mailed to every one on that list a résumé of their discussion after each meeting; asking them for the contributions of their ideas also. If the expense of mimeographing is impossible, surely most members of the group could undertake to write to at least one woman who is isolated by circumstances or lack of interest. That alone would be a real forward step in the building of a Christian nation.

"There are the mothers and other women in rural communities where we have no Church group, but who might be enthused to create one for the purpose of facing the problems in their own district and homes. There are the women who lack interest, often because the Church has lacked interest in them, who might gradually become interested as they realized by this silent teaching the wideness of the Church's vision and the need of everyone helping whether from selfish or unselfish motives. There are the women who must take their part in business, industries, and professional work while we who are free have our discussions. What a contribution they could make in understanding of what creates their problems if our extension activities gave an opportunity and a welcome to their ideas. And there are the people who are shut in, the invalids and older people who have time for quiet thinking and wisdom from their experiences to give us. It is the feeling of uselessness which breeds bitterness and unhappiness in the lives of this latter group. Why not ask them to contribute their ideas (they usually know all the problems from the visitors who bring them the gossip of the community), help with telephone calls about the meetings, collect clippings, and gather statistics on certain subjects, copy and mail the notices and résumés of the discussion groups, and be encouraged to realize that their prayers will help the nation and the women who are attempting the task of bringing the light of Christ's teaching to its problems.

"We women of the Church have been too contented to reach our own groups with knowledge of the Church's problem in bringing in Christ's Kingdom. It might raise our standard of effort if we could feel that we are being trusted by Christ to pass on the results of our group thinking into the individual homes and lives of women who are trusting us to give it to them because they have no other way of receiving it."

—

WE ARE still divided into "the bond and the free." If we are too much immersed in business, if a third or a half of our waking hours do not belong to ourselves, we are bond slaves. Many men are in bond to their money, their social position or their party or their prejudices or their habits. Spells of leisure are opportunities of revolt.—*Catholic Citizen*.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

THE TEMPTATIONS

Sunday, February 14: First Sunday in Lent

READ St. Matthew 4:1-11.

IT IS VERY SIGNIFICANT that our Lord began His ministry by facing temptation. St. Mark uses strong language: "Immediately (after His baptism) the Spirit driveth Him into the wilderness." He would face the power of evil at once, and conquer. He came into the world to save men, and an immediate victory over temptation was to prove His mastery. We cannot follow His example in seeking temptation, for in our Lord's Prayer we cry, "Lead us not into temptation"; but when temptation comes we can remember that Jesus Christ conquered and so we can find strength through His victory. He always leads the way, and the fact that He mastered Satan and drove him back is one of the great facts of His life of redeeming love.

Hymn 123

Monday, February 15

READ Genesis 3:1-6.

CHRIST'S THREE TEMPTATIONS correspond to the three temptations by yielding to which Adam and Eve fell. The desire of the flesh, the desire of the eyes, and the pride of life were there in Eden when they saw that the fruit of the forbidden tree was good for food, pleasing to the eye, and to be desired to make one wise. So Satan tempted our Lord through hunger, through the vision of the kingdoms of the world, and through the ministrations of angels if He threw Himself from the pinnacle of the Temple. And under these three heads come all our temptations. The body, the mind, and pride come in one disguise or another to lead us astray. Happy is he who recalls the Master's victory and looks to Him for strength.

Hymn 126

Tuesday, February 16

READ I Corinthians 10:12-15.

WE ARE STRONGER after resisting temptation. We have God's promised help, and in accepting His help we are drawn nearer to Him. We may believe, therefore, that temptations are a part of our education. It will always be somewhat of a problem why God permits Satan to tempt us. We have the wonderful story of Job from which we learn that Satan can go only so far, and from our Lord's temptation we may be sure that it is a part of our human experience to be thus tried. We will have the problem solved in the great Day when all things are made clear, but meanwhile we thus enter into a peculiar and blessed relationship with Christ who "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). The victories gained over the world, the flesh, and the devil, will be a part of our joy when we reach Heaven, a joy all the greater because the blessed Christ helped us, pardoned us when we failed, lifted us up when we fell, and gave us new hope and courage to endure to the end.

Hymn 147

Wednesday, February 17: Ember Day

READ St. Luke 4:16-21.

IT IS QUITE FITTING that at the beginning of Lent there should be Ember Days when we think of God's ministers and pray for those who are to be set apart for the Lord's service. Ministers have much to do with the right observance of Lent. They are to teach and warn and urge, and themselves set an example of fasting and prayer and self-examination. Even as Christ was forty days and nights in the wilderness and endured temptation, so all Christians, led by their ministers, are to keep these days in memory of Him and after His example. Temptations come to us as they came to Christ, and in these modern days they seem especially daring, for

they attack the very foundations of our faith and even question the holy life and work of our blessed Lord. Plain teaching, with many opportunities for prayer, fasting, and denials—these are an important part of Lenten observance.

Hymn 451

Thursday, February 18

READ I Peter 1:3-9.

SATAN not only tempts us, but he bothers and annoys us and seeks to make us lose our temper. We Christians (thank God for it) are not tempted to steal and lie and commit murder, but we are tried by the little circumstances of life—things do not go right, people are unkind and misjudge us, we grow nervous about our work, little fits of temper excite us, and the tongue escapes control. We hardly realize how much these attacks have to do with straining and weakening our Christian characters, and we are ashamed when we examine ourselves. The help given is evident—frequent prayer, testing ourselves through denials, seeking to help others.

Hymn 385

Friday, February 19: Ember Day

READ Hebrews 12:1-3.

THE TEMPTATION to give up the divine but terribly tragic task of redemption came in the Garden of Gethsemane and was rejected with holy love. Perchance Satan dared to follow even to Calvary, though his ignorance of divine mercy caused him to lose his way. The blessed Christ was steadfast "For the joy that was set before Him"—was that the eternal joy of leading pardoned sinners to a waiting Father?—He "endured the Cross, despising the shame." Only in Heaven will we be able to comprehend the length and breadth and depth and height of the Saviour's love, but even here there comes, so softly that its sacredness is whispered and yet so clearly that the burdened heart catches the assurance, the message of pardon and peace, while the angels are silent in awful wonder. Calvary and Christ—before this miracle of grace the centuries have bowed, while thousands have fought the temptation of doubt and fear.

Hymn 148

Saturday, February 20: Ember Day

READ Revelation 7:13-17.

THE EARTH-BATTLE with divers temptations has not been a holiday. Personal conflict has often through the centuries opened into world-wide struggle when Satan seemed to boast of victory. Great tribulation grasped Quarantine and Calvary until human hearts failed for fear, yet the Light of the World was not darkened and the daring blasphemies of the Prince of Evil were cast back at him till he writhed in the shame of defeat. Temptations? Why, the faith of the Church and the loyalty of her leaders could no more be turned than the Sun of Righteousness could lose His blessed Name! What a vision of exalted service! Robed washed and whitened in the blood of the Lamb, and worship by day and by night offered before the throne of Him who dwells among them! May not the vision exalt our worship here as minister and people sing the songs of Zion while in exile and with the gladness of faith scorn the temptations as they partake of the Bread of Life? Oh, precious Lent, which reveals sin only to make real an ever present Saviour!

Hymn 534

Dear Saviour of the world, I thank Thee for the temptations which bid me look to Thee for victory. When I am weak, give me strength. When I fall, in merciful love lift me up. And grant that I may so endure the trials that I may receive the crown of life and cast it at Thy feet in loving gratitude. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE NATURAL AND THE SUPERNATURAL. By J. W. Oman. Macmillan, 1931, pp. 506, \$3.00.

PRINCIPAL OMAN has constructed a weighty, rather long, and very thoroughly mature treatise on the universe as religion experiences it. Great systems of philosophy are weighed, religions compared, poetic insights valued, with the sure grasp of a master. Of course the subject matter is thick with difficulties that cannot be popularized away; but at least the author does not add to them a difficult style—his manner is beautifully lucid and almost vivacious. The philosophy is critical of theories that simplify by one-sidedness. It pleads all through for a wholeness of view, and a wide range, that is aware of the manifold wholeness of the environment that is experienced. Great poets and little children have this all-round awareness more than strict scientists, intellectuals, or moralists. If you are aware of the vast unity of the environment, you know that you must have both sides of the great antitheses in life—the knower *and* the thing known, necessity *and* freedom, the evanescent *and* the eternal, the natural *and* the supernatural.

All this might seem to be only a big, bare form of the truth. But the author sees it as full of rich and diversified content, full of color and life. The book calls for some little acquaintance with philosophy; given that, it should be very fruitful.

M. B. S.

THREE HUNDRED YEARS OF THE EPISCOPAL CHURCH IN AMERICA. By the Rev. George Hodges, D.D. Philadelphia: George W. Jacobs & Company. \$1.00.

THIS LITTLE BOOK, familiar to many Churchmen, has at last been reprinted in handy, accessible form. While never intended to be exhaustive, it is a very suggestive introduction; and the person who feels the need of a bird's-eye view of the progress of the Anglican Church in this country will find his perspective much clearer after a reading. Written in easy, flowing English, with many interesting details and quite a few anecdotes, this volume should commend itself not only to the casual reader but to study classes and discussion groups as well.

E. L. P.

THE EVIDENCE FOR IMMORTALITY. By Don P. Halsey, Judge of the Circuit Courts of the Sixth Circuit of Virginia. New York: The Macmillan Company. \$2.00.

ANOTHER BOOK on the immortality of the soul, but written from quite an unusual angle. By training and experience, Judge Halsey is unusually well equipped for the task of sifting and weighing evidence and passing upon its admissibility. In this volume he handles the case for Immortality with typical judicial freedom from bias, and at no point does he push the evidence for the soul's immortality beyond the point of reasonable acceptance.

Admitting that the question is not one to admit of demonstrable proof, he sets himself the task of determining upon which side of the question "the superior number of probabilities can be adduced"; declaring that "if . . . we are able to establish the proposition that the opinion that man is immortal is more probable than the contrary opinion, we shall be fairly entitled to claim . . . that we have won our case."

Judge Halsey is himself a firm believer in immortality, yet this belief is never permitted to color the opinions which he hands down. Only at the end—after the "trial" is over, as it were—does the judge become the man, and one sees that even with judicial minds religion speaks the final word upon this most ancient of questions.

The book is a fresh contribution upon an old subject and, carefully read, will bring to the reader the comforting assurance that reason, no less than faith, bids us know that the soul shall not die.

C. B.

THOSE GENTLEMEN who believe that religion should stand hat in hand in the presence of science, and who are superlatively grateful when a few crumbs of comfort or patronage fall from the rich man's table, will doubtless be transported to the third heaven by the appearance of the work *Has Science Discovered God?*, a symposium of modern scientific opinion edited by Edward H. Cotton (Crowell, pp. lviii, 308, \$3.50). The rest of us will rejoice, but with rather more moderation and discrimination. Intrinsically, the opinion of an eminent physicist or biologist on religion is of no more value or importance than that of a distinguished ecclesiastic or saint on modern physics or biology. However, since the scientist is the high priest of our age, and since in this country at least his reign is still undisturbed, it is well that the more or less faithful should be reassured that belief in God is still within the pale, scientifically speaking.

Many of the writers, while holding some sort of nebulous religion, go out of their way to express their contempt for "orthodoxy," and in the case of several we expect to read any minute the platitudinous piffle that "creeds are dying, and religion is beginning." The writers come nearer to agreement as to the fact that God is, than as to what God is—which, after all, is the supremely important question. Opinions range all the way from the definite theism of Pupin and others to the vague "cosmic consciousness" of Einstein (which he absurdly attributes to St. Francis of Assisi). Millikan considers that the universe is controlled by a creator "constantly on the job." This is not a very startling discovery to the Catholic Church, which has been teaching this for nineteen centuries. "*Semper quietus; semper agens*" is a theological truism, but it is encouraging that our age is rediscovering at least the second half of it. Jeans points out the utter breakdown of materialism and mechanism, and states that the universe bears far more resemblance to a great thought than to a great machine. This has obvious affinities with the Logos doctrine of the Fourth Gospel and the Catholic Fathers which, however, implies that God is more than a great Mathematician! Eddington conceives of the Deity as "Him through whom comes power and guidance," and this too has been stressed by Christian thinkers of all ages.

On the whole the book is excellent for the purpose at hand, and well worthy of the distinguished scientists who have contributed to it. Its weakest point is its references—frequently patronizing or sarcastic—to the definite faith of the Church, and the assumption that this has been outmoded by science. It is untrue that the Genesis cosmology was ever dogmatically taught by the Church, or that Ptolemaic astronomy formed part of her creed; or that the Christian Fathers generally believed in a universe of a few thousand miles in extent, with heaven a short distance overhead. The cosmos of Posidonius and Cleomedes and probably of many educated men of the early Christian centuries was measured in terms of billions of miles, and the substitution of trillions for billions hardly necessitates a revolutionizing of our idea of God. The work before us does not bear out the exaggerated claim of its editor that "science is discovering a God far grander and more convincing than any conceived heretofore." The God of the Catholic Church, the God and Father of our Lord Jesus Christ, is not made obsolete by any new light thrown upon His works—nor ever will be. Science may inform us that God is—what God is can be learned adequately only through the revelation of Christ in His Church.

W. H. D.

THE AVERAGE MAN is not remembered by what he deemed his proud act or his notable victory, but rather by his little courtesies, his unselfish deeds, and his cheerful words.

—Catholic Citizen.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

FREDERIC COOP MOREHOUSE, L.H.D., Litt.D., *Editor*
 CLIFFORD P. MOREHOUSE, *Managing and News Editor*
 REV. FRANK GAVIN, Th.D. *Contributing Editors*
 ELIZABETH McCRAKEN *..... Contributing Editors*
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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. The Year Book of the Episcopal Church. Annually, about December 15th. Price, \$1.85 (postage additional).

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cents.

Agents also for (London) *Church Times*, weekly, \$3.50; *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50; and *The Vision*, quarterly, 50 cents.

Church Kalendar



FEBRUARY

- 14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
- 21. Second Sunday in Lent.
- 24. Wednesday. St. Matthias.
- 25. Third Sunday in Lent.
- 29. Monday.

CALENDAR OF COMING EVENTS

FEBRUARY

- 23. Bishops' Provincial Retreat at College of Preachers, Washington.
- 24. Pacific Provincial Council at Sacramento.

CATHOLIC CONGRESS CYCLE OF PRAYER

February 22-27. Good Shepherd, Rosemont, Pa.

APPOINTMENTS ACCEPTED

GUNN, Rev. GEORGE P., priest-in-charge of St. Peter's Church, Altavista, Va. (Sw. V.); to be rector of Church of the Good Shepherd, Norfolk, Va. (S.V.) Effective March 1st.

HURST, Rev. EDWIN W., formerly priest-in-charge of St. Joseph's Church, West Durham, and St. Mark's Church, Roxboro, N. C.; has become priest-in-charge of Trinity Church, Mount Airy, N. C., and associated missions. Address, 132 W. Elm St., Mount Airy.

LUISA, Rev. LOUIS S., formerly priest-in-charge of Church of the Annunciation, Brooklyn, N. Y. (L.I.); to be priest-in-charge of Church of St. Michael and All Angels, Seaford, and Holy Trinity, Hicksville, N. Y. (L.I.) Address, St. Michael's Rectory, Seaford, N. Y.

MORRIS, Rev. JAMES W., D.D., of Richmond, Va.; to be rector of Grace Church, Petersburg, Va. (S.V.)

RUDD, Rev. ARTHUR B., a member of the staff of the Cathedral of SS. Peter and Paul, Washington, D. C.; to be rector of Prince George parish, Montgomery Co., Md. (W.) Address, P. O., Rockville, Md.

NEW ADDRESS

BERKELEY, Rev. A. R., D.D., rector of St. John's Church, Roanoke, Va., formerly Box 1057; Box 2057, Roanoke, Va.

ORDINATIONS

PRIESTS

ATLANTA—On Sunday, January 17th, in Christ Church, Macon, the Rt. Rev. H. J. Mikell, D.D., Bishop of the diocese, advanced to the priesthood the Rev. RANDOLPH ROYALL CLAIBORNE, Jr. The sermon was preached by the Rev. Randolph R. Claiborne, Sr. The Rev. Mortimer Glover, rector of Christ Church, presented the candidate; the Litany was read by the Rev. John H. Morgan, rector of St. Paul's, Macon, and the Rev. Canon Turner of the Cathedral, Atlanta, acted as Bishop's chaplain.

On Sunday, January 24th, in Emmanuel Church, Athens, Bishop Mikell advanced to the priesthood the Rev. B. SCOTT EPES. The candidate was presented by the Rev. G. I. Hiller, and the Rev. Lawton Riley, of Grace Church, Gainesville, read the Litany. The Bishop preached.

COLORADO—In Holy Trinity Church, Pueblo, the Rev. WILLIAM OWEN RICHARDS was advanced to the priesthood by the Coadjutor of the diocese, the Rt. Rev. Fred Ingleby, D.D., on February 2d.

The candidate, presented by the Rev. C. D. Evans, rector of Holy Trinity, is to continue in charge of St. James' Mission, Meeker, and the Moffat Road territory. He comes to the Church from the English Church Army, so is particularly fitted to cope with the problems of the rural districts of the diocese.

MILWAUKEE—The Rev. HAROLD G. KAPPES, a graduate of Nashotah House with the class of 1931, was ordained to the priesthood by the Rt. Rev. B. F. P. Ivins, D.D., Coadjutor of the diocese, in St. Edmund's Church on February 3d. He was presented by the Rev. Walter K. Morley, Jr.; litany was said by the Rev. F. H. Weilage, student deacon at Nashotah; and the Rev. Gust Marlier, also a student deacon at Nashotah, was master of ceremonies. Mr. Kappes is to be rector of St. Edmund's with address at 2107 E. Windsor place.

On February 4th, the Rev. WALTER K. MORLEY, Sr., was advanced to the priesthood in St. Paul's Church by Bishop Ivins. He was presented by the Rev. W. K. Morley, Jr. The Rev. Holmes Whitmore, rector of St. Paul's, preached. The Bishop of the diocese, the Rt. Rev. W. W. Webb, D.D., said the Litany, the Rev. Russell E. Harding, rector of St. Luke's, Bay View, acting as Bishop's chaplain. Mr. Morley is to be chaplain of the Episcopal Social Service Mission, Milwaukee, of which Mr. Morley, Jr., is director.

DIED

HARRIMAN—CORA ELIZABETH JARVIS, widow of the late Frederick WILLIAM HARRIMAN, D.D., died February 2, 1932, at Buffalo, N. Y. Burial from Trinity Church, Portland, Conn., February 4th. She is survived by a daughter, Mrs. Paul L. Dole of Windsor, Conn., and two sons, the Rev. Charles J. Harriman of Philadelphia and Lewis G. Harriman of Buffalo.

SIEBRECHT—Entered into eternal life on Wednesday, February 3, 1932, in Children's Home, New Orleans, Louisiana, MARIE SIEBRECHT (in religion—Sister Marie—Sisters of Bethany), daughter of the late Henry N. Siebrecht of Hesse Cassel, Germany, and Eliza Etter of Washington, D. C.

SMITH—On January 27, 1932, at her residence, 1325 Bolton street, Baltimore, Md., MARY H., daughter of the late Robert M. and Rebecca C. SMITH.

RESOLUTIONS

Rev. William F. Cheney

WHEREAS it has pleased our Heavenly Father in His infinite wisdom to call home our beloved rector emeritus, Rev. WILLIAM F. CHENEY, so many years our faithful rector, beloved by all parishioners and townspeople alike;

Be it therefore

RESOLVED: That we, the members of the vestry of the Church of the Good Shepherd, hereby extend our deep and heartfelt sympathy to his bereaved family and friends.

And be it further

RESOLVED: That a copy of these resolutions be sent to the three bishops of the diocese, the four Church papers, and his family, and that they be entered upon the records of the parish.

(Signed) DANIEL R. BECKFORD, Dedham, Mass. Clerk.
 December 10, 1931. For the Vestry.

Church Missionary Calendar Committee Resolutions upon the Death of Miss Mary Elizabeth Avery

MARY ELIZABETH AVERY was secretary of the Church Missionary Calendar from 1909 until her death in 1932. The founder and first editor of the Calendar, Mrs. Rosalie L. Mitchell, was followed by Mrs. Adeline Avery Pillsbury as editor; her sister, Miss Avery, as secretary, shared with Mrs. Pillsbury all the cares and responsibilities of the management of the Calendar during the early years of its publication; and she continued as secretary during the years of succeeding editors. Through this long period of time she was devoted and faithful to its interests:

THEREFORE BE IT RESOLVED: That in the death of Miss Avery the Committee for the Church Missionary Calendar has lost a valued and devoted executive; one who always had the interests of the Calendar at heart, whose loyalty was tireless, and whose consecration to the cause of Missions made her work known and valued throughout the Church:

BE IT ALSO RESOLVED: That a copy of these resolutions be spread upon our minutes and that a copy be sent to her family.

ELIZABETH H. ARNETT,
 HANNAH R. BONSALL,
 CORA B. HARPER,
 MARGARET P. STROUD,
 LYDIA WEST.

February 2, 1932.

MEMORIALS

Lena McGhee .

In loving memory of LENA McGHEE. Entered life eternal February 18, 1921, at St. Faith's House, Tarrytown, N. Y.

"The souls of the righteous are in the hand of God."

Elizabeth McCaa Joyner

"Some of the world's greatest saints and martyrs are unheralded and unsung. But when their sanctity and martyrdom is identified in an external way with the life and work of the Church, it behooves the Church as an institution to take some cognizance of it, even if it has to do so in some such obscure corner as this. For twenty-three years, ELIZABETH McCAA JOYNER, a southern lady of culture, refinement, and social charm, gave unremittingly of her time and strength in building up the life of the Church among the Ogalala Sioux on the Pine Ridge Indian Reservation of South Dakota. In far away isolation from her own kind, and in an environment which still carries many of the rigors and hardships of the western frontier, she exemplified the life of a Christian Home among those who a generation ago were a wild people roaming the unsettled plains with no knowledge of the Christ and His Holy Church. I have met hardened cow men on Wyoming ranches whose one virtue seemed to be that their lives had been touched by the influence of this family. And if there is such a thing as a modern martyr to the work of Jesus Christ, this valiant soul has won the crown of martyrdom. Her passing was directly traceable to her years of service in the climate and altitude of western Dakota. Many ties bind this parish and its rector to the South Dakota Mission field. Fr. Joyner came to give me and my people the Blessed Sacrament when I was only in a deacon's orders. He endeared himself to you last summer when he came to minister in this parish. The old windows which the present Kemp Glass replaced are in that Indian Chapel of the Holy Cross which the Joyners worked so hard to build, and a pair of brass candlesticks the gift of our altar guild. And your rector deems it an honor of which he was not worthy to have the body of that heroic woman brought into this parish church, and to be the priest chosen to give the last ministration."—Taken from the address of the Rev. Fr. Crawford at recent annual parish meeting at St. Barnabas' Church, Omaha, Neb.

NEWS IN BRIEF

ATLANTA—In All Saints' Church, Atlanta, a stained glass window was recently unveiled in memory of Mrs. Frost Tupper from funds left for this purpose in the will of her son, Thomas Eggleston Tupper, recently deceased. The subject of this work of art is the Temptation of Christ in the Wilderness, made from a painting in the National Gallery of London and executed by Geisseler of New York. A bulletin board has been placed on the front of the church for notices and special services. It is the gift of Dr. and Mrs. Dunbar Roy.

POSITIONS WANTED

MISCELLANEOUS

EXPERIENCED TEACHER, EXPRESSION, Dramatics, desires position in Church school. Competent to serve as housemother, assistant manager, etc. References. N-742, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER HOLDING responsible position desires change for climatic reasons. Churchman. Fine musician. For references address Box A-738, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AVAILABLE. OUTSTANDING voice culturist. Reverent, scholarly, devotional results. Held prominent positions. Highest possible New York endorsement. Churchman. Address, Box H-728, LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of LIVING CHURCH, Milwaukee, Wis.

WANTED: C H U R C H M A N OF 36 would like work as supervisor of young boys or any kind of work in any type of Church institution. Experience. Reference. Write, W-743, care of LIVING CHURCH, Milwaukee, Wis.

PALMS FOR PALM SUNDAY

25 POUNDS PALMETTO PALM LEAVES, with bud leaves for crosses, delivered post-paid to any address for \$4.00. Address, J. SWINTON WHALEY, Little Edisto, S. C.

ST. BARNABAS' CHURCH ALTAR GUILD, Eagle Rock, California, offers palm crosses, ten cents the dozen, prepaid.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar bread. Samples and prices on request.

VESTMENTS

VESTMENTS AND ALL CHURCH WORK. See Mowbray's displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

VIOLET SET, REDUCED, \$60. RED, \$70. White, \$60. Sent on approval. Gothic, 5 pieces. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York. Chelsea 2-7941.

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrill Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

BOOKS WANTED

TWO COPIES OF DR. GAVIN'S *Some Aspects of Contemporary Greek Thought*. Address, Rev. H. C. ROBBINS, 45 Gramercy Park, New York City.

WANTED: FACSIMILES OF CHURCH Documents. Facsimiles include letters of John Wesley. Probably compiled by a secretary of General Convention. Address, Rev. S. J. FRENCH, Box 286, Milledgeville, Georgia.

DEVOTIONAL

THE CONFRATERNITY OF THE MYSTICAL Life (see page 218 of the *Living Church* Annual for 1932) offers monthly studies in Personal Religion, sent by post, without obligation other than voluntary donations. Unqualifiedly commended by many bishops and priests of the American Church. First study sent on request. Address, Box 144, Wall Street Station, New York City.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

MISCELLANEOUS

EASTER, ASCENSION, WHITSUNDAY AND Trinity Pageants, by Carroll Lund Bates. On sale at BOOK STORE, Church Missions House, 281 Fourth Ave., New York, N. Y.

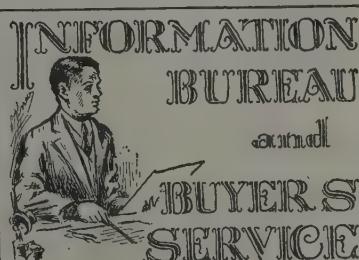
FOURTEEN STATIONS OF THE CROSS carved in oak, 16 inches high by 14 inches wide, price \$475. Designed and executed by ROBERT ROBBINS, 859 Lexington Ave., New York, N. Y.

THE RHODE ISLAND DIOCESAN ALTAR Guild will rent for \$1.50 a moving picture of altar guild work. Mrs. Perry's Manual for Altar Guilds may also be obtained at 32 Westminster St., Providence. Price 75 cts.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of *THE LIVING CHURCH*, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent *THE LIVING CHURCH*, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin with principal office at 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

RETREATS

DAY OF DEVOTION, MONDAY, FEBRUARY 22, 1932, to be conducted by the Rev. J. WILSON SUTTON, D.D., at Trinity Chapel, West 25th St., near Broadway, New York City. 7:45 A.M. Morning Prayer; 8:00 A.M. The Holy Communion; 10:00 A.M. First Meditation; 11:30 A.M. Second Meditation; 12:30 P.M. Intercessions; 2:30 P.M. Third Meditation; 4:00 P.M. Evening Prayer.

THERE WILL BE A DAY OF RETREAT for women of Trinity parish and others at Trinity Mission House, 211 Fulton St., New York City on Saturday, February 20th. Conducted by the Rev. Caleb R. Stetson, rector of Trinity parish. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those wishing to make the retreat will please notify the SISTER-IN-CHARGE.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY SHORE, Long Island, N. Y. References required.

RADIO BROADCASTS

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KPPY, SPOKANE, WASHINGTON, 1340 kilocycles (223.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KGHE, PUEBLO, COLO., 1320 KILOCYCLES (227.1). Church of the Ascension. Every Sunday at 11 A.M., Mountain time, until Easter.

KGO, SAN FRANCISCO-OAKLAND, CALIF., 790 kilocycles (380 meters). Grace Cathedral. Morning service first and third Sunday 11:00 A.M., P. S. Time.

KIDO, BOISE, IDAHO, 1350 KILOCYCLES (260.7). St. Michael's Cathedral. Vesper Service every Sunday at 5 P.M. Mountain time. Also daily Organ Recital from 6 to 6:30 P.M.

KPCB, SEATTLE, WASH., 650 KILOCYCLES (462 meters). Trinity, Rev. C. S. Mook. Service every Sunday 11 A.M., Pacific Standard Time.

KVOR, COLORADO SPRINGS, COLO., 1270 kilocycles (231.6). Grace Church. Every Sunday at 11 A.M., Mountain Time.

WBZ, SPRINGFIELD, MASS. 990 KILOCYCLES (302.8). The Religious Life Hour, Sundays at 3:00 P.M., E. S. Time.

WCW, BALTIMORE, MD., 1370 KILOCYCLES (218.8). Services and sermon every Monday morning at 11 A.M., E. S. time, under auspices of Baltimore Federation of Churches. Rev. Dr. Arthur B. Kinsolving, preacher.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WIBA, MADISON, WIS., 1280 KILOCYCLES (234.2 meters). Grace Church. Alternate Sundays, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning services every Sunday at 9:30, E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRAV, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAA, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, Hemlock 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 10, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High Mass
and Sermon, 10:30 A.M.; Solemn Evensong and
Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Bene-
diction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. AUSTIN PARDUE, Rector
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
Wed., Thurs., and Holy Days.

New Jersey

Grace Church, Newark

Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M.
Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and
Holy Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays
5:00-6:00 and 7:30 P.M.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8, 9, 9 (French);
Children's Service, 9:30 A.M.; Morning Prayer
or Litany, 10 A.M.; Morning Prayer, Holy Com-
munion and Sermon, 11 A.M.; Evening Prayer,
4 P.M.
Week-days: Holy Communion, 7:30 A.M.
(Saints' Days, 10:15); Morning Prayer, 10
A.M.; Evening Prayer, 5 P.M. (Choral).

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturdays),
12:20.

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, 10, 11 (High Mass).
Vespers, Benediction and Sermon, 8.
Week-day Masses, 7, 8, 9:30 and 12:10.
Noon-day Address (daily) at 12:40. Sta-
tions and Sermon (Rector), Fridays at 8 P.M.
Confessions: Thursdays, 5 to 6; Fridays, 7
to 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

The Transfiguration

1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11-Missa Cantata-Sermon; 4-Vespers.

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday Masses: 7, 8, 9:15 & 11 (High Mass).
Vespers and Benediction at 8.
Daily Masses: 7, 8 & 9:30.
Friday: Benediction at 8.
Confessions: Fri. 3-5; 7-8; Sat., 11-12; 3-5;
7-9.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communions, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIBALD DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

D. Appleton & Co., 44 Hewes St., Brooklyn, N. Y.
Russia in the Name of God. A Novel. By
Vladimir Brenner. \$2.00.

The Associated Publishers, Inc., 1538 Ninth St.,
N. W., Washington, D. C.

George Washington and the Negro. By Wal-
ter H. Mazick, A.B., LL.B. \$2.15.

Cokesbury Press, 810 Broadway, Nashville, Tenn.
*The Message of the Fourth Gospel. Studies
in the Gospel of St. John.* By Elbert
Russell. \$1.50.

From the Author, Los Angeles, Calif.
*Plain Song Service Book. Harmonized and
Edited by Ernest Douglas.*

Harper & Bros., 49 E. 33rd St., New York City.
Let Us Keep Lent. By Gerhard E. Lenski.
\$1.00.

The Spiritual Pilgrimage of St. Paul. By
Frank H. Ballard, M.A. \$1.50.

Longmans, Green & Co., 55 Fifth Ave., New York
City.

The Prayer of Sonship. By the Rev. B. F.
Simpson. \$1.00.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill.
*Evolution and Theology. The Problem of
Man's Origin.* By the Rev. Ernest C. Mes-
senger. \$2.50.

Knowing the Bible. By Raymond C. Knox,
S.T.D., Chaplain of Columbia University.
\$1.75.

The Church of Tomorrow. By Kenneth
Ingram. \$2.00.

Charles Scribner's Sons, 597 Fifth Ave., New York
City.

*God in Idea and Experience; The A Priori
Elements of the Religious Consciousness.
An Epistemological Study.* By Rees Griff-
ths, \$4.00.

Poetry and Prayer. By Edward Shillito, M.A.
\$1.25.

The University of Chicago Press, 5802 Ellis Ave.,
Chicago, Ill.

The Martyrs. A Study in Social Control.
By Donald W. Riddle. \$3.00.

MAGAZINE

Society for Promoting the Christian Knowledge,
Northumberland Ave., London, W. C., Eng-
land.

The Church Quarterly Review. Edited by the
Rev. Philip Usher. \$1.50 per copy; \$5.00
per year.

PAPER-COVERED BOOK

The Catholic Literature Association, 8 Great Smith
St., London, S. W. 1, England.

*The Return to God. Readings for Lent Medi-
tation.* By Bede Frost, O.S.B. 40 cts.

NEWS IN BRIEF

ARKANSAS—St. Augustine's Mission, Ft.
Smith, the Rev. Shirley G. Sanchez, vicar, has
been completely renovated and redecorated both
inside and outside. Sidewalks have been laid,
new windows installed, and the grounds beauti-
fied. The money for the above improvement
was provided by the congregation. In addition,
a new lectern, the gift of Clarence Edwards,
has been installed. On this lectern has been
placed a Bible, a gift of the late Judge W. A.
Falconer, formerly a member and lay reader
of St. John's parish, this city. Through the in-
strumentality of the vicar the local branch
of the Woman's Auxiliary has been reorganized
and has tackled its program with vigor.
Especial attention is being given to the blue
boxes, for the women are determined to be
well represented in the U. T. O. on their next
triennial report.

CENTRAL NEW YORK—At the annual gathering
of the Pastors' Conference of New York
State, held in Syracuse, February 1st to 3d,
the executive committee requested the Rt. Rev.
Charles Fiske, D.D., Bishop of Central New
York, to give a Quiet Hour for the conference.
Although the church clergy are not members
of the conference many of them were present
at this special service.

HARRISBURG—Canon Paul S. Atkins, rector
of St. John's parish, York, Pa., has been pre-
sented with a new 1932 Chevrolet sedan by
members of his congregation.—With the assis-
tance of the young men and boys of his
parish, the Rev. Charles E. Berghaus, rector
of St. John's parish, Marietta, has fitted up
a chapel in the basement of the church. This
chapel will be used for week-day services.

LONG ISLAND—The Rev. Walter E. Bentley,
general missioner of Port Washington, having
completed a successful eight-day mission at St.
Eustace Church, the Rev. S. T. Ruck, rector,
Lake Placid, on January 22d gave his lecture
on the Oberammergau Passion Play before the
Episcopal Actors' Guild in the Little Church
Around the Corner, New York, and January
28th addressed the Jewish Theatrical Guild in
the Morosco Theater there, before opening a
mission at St. Andrew's Church, Queens Vil-
lage, L. I. On Ash Wednesday he opened a
twelve-day mission at the Church of the Holy
Comforter, Richmond, Va., which is to be fol-
lowed by missions in South Carolina, Vicks-
burg, Miss., and Miami, Fla.

PITTSBURGH—For those who seek aid this
winter, due to unemployment and the general
conditions existing in the country, a number
of volunteer workers are giving out skim milk
and bread to all who come to St. Stephen's
parish, Sewickley, and present tickets for the
same.

Conventions and Convocations

ATLANTA

Presiding Bishop Is Guest Speaker

ATLANTA, GA.—The salient feature of the twenty-fifth anniversary of the diocese of Atlanta was the presence of the Most Rev. James DeWolf Perry, D.D., Presiding Bishop, who preached the anniversary sermon, in St. Luke's Church, Atlanta, where the diocesan council was held.

Bishop Perry reviewed the history of the Church in Georgia and in the diocese of Atlanta and held the congregation with his appeal for a renewal of faith and continued progress in the work.

On the night of the same day, Wednesday, January 27th, at the Atlanta Athletic Club, an informal banquet was given in honor of Bishop Perry.

At the business session, reports on work in the diocese showed that, while unusual effort had been required, progress was being made in the face of difficulties.

The Woman's Auxiliary, in joint session with the Council, made its report.

Diocesan officers elected were the Rev. F. H. Harding, *secretary*; Dr. Robert C. Alston, *chancellor*; Canon W. S. Turner, *registrar*; Mac D. Dexter, *treasurer*.

Standing committee: Rev. W. W. Memminger, D.D.; Rev. H. F. Saumenig, Rev. John Moore Walker, Judge E. E. Pomeroy, Dr. G. H. Noble, Sr., and Judge Shepard Bryan.

Delegates to provincial synod: Clerical, G. I. Hiller, W. S. Turner, J. H. Morgan, W. W. Memminger, and L. W. Blackwelder. *Lay:*, Prof. H. M. Heckman, E. D. Pusey, R. P. Shepard, Frank E. Bone, and Charles Cork. *Alternates:* Clerical, F. H. Harding, R. R. Claiborne, Jr., C. B. Wilmer, and W. E. Couch. *Lay:*, William Parker, Jr., Fred S. Gould, Paul Hulfish, and General W. R. Dashell.

Examining chaplains: John M. Walker, H. Fields Saumenig, and Dr. G. W. Gasque.

Officers elected by the Woman's Auxiliary for the next three years are Mrs. A. H. Sterne, *president*; Miss Mary Edwards King, *secretary*; and Miss Bertha Duck, *treasurer*.

CHICAGO

(See Chicago Letter)

COLORADO

Bishop Calls For "Gratitude, Grit, Generosity"

PUEBLO, COLO.—"Gratitude, grit, and generosity are needed to meet life's conditions today," said the Rt. Rev. Irving P. Johnson, D.D., in his address at the forty-sixth annual convention of the diocese, assembled at Ascension Church, Pueblo, on January 27th. "The administrations of the Church are more essential today than ever, when economic, political, and educational leaders admit that they are baffled. Unless religion is allowed to motivate our lives, civilization will end in a mess; and local demagogues will impose their theories by force upon a herd of bewildered sheep."

Bishop Ingleby's address was a charge to vestrymen of the Church.

The experiment of having a diocesan convention meet outside of Denver proved most successful and it is hoped to repeat the arrangement at some future time. Routine business and reports occupied the morning and afternoon sessions. A dinner celebrating the fifteenth anniversary of Bishop Johnson's consecration was held at the Pueblo Country Club on Tuesday eve-

ning, preceding the opening of convention. On behalf of the clergy, Bishop Johnson was presented with a set of vestments.

In his address, the Bishop paid a tribute of praise to the Rev. Sherman Coolidge, late canon of the Cathedral.

Elected to office for 1932:

Standing committee: Rev. Messrs. H. S. Foster, Denver; Z. T. Vincent, Fort Collins; Paul Roberts, Colorado Springs; and D. K. Wolfe, Jr., W. W. Grant, Jr., Dr. P. M. Cooke, all of Denver.

Treasurer: Hugh McLean, Denver. *Registrar and Historiographer:* Rev. J. W. Hudston, Denver.

Deputies to the provincial synod: Clerical, H. C. Benjamin, Pueblo; W. McMurdo Brown, Denver; L. A. Crittenton, Canon City; H. E. Rahming, Denver; Z. T. Vincent, Fort Collins; Harry Watts, Denver. *Lay:*, Mr. Hunter, Sr., Canon City; Malcolm Lindsey, Denver; James Strachan, Colorado Springs; George Meston, Pueblo; Frank Parks, Pueblo; Carney Hartley, Denver.

Rural Deans: Northern Deanery, Rev. Z. T. Vincent, Fort Collins; Southern Deanery, Rev. H. C. Benjamin, Pueblo; Western Deanery, Rev. John S. Foster, Montrose.

EAST CAROLINA

All Expenses Cut Except General Church Program

WILMINGTON, N. C.—At the 49th annual convention of the diocese of East Carolina held in St. James' Church, Wilmington, N. C., January 27th and 28th, the important feature of the first day was the report of the finance department on plans for this year. The budget proposed by the department for the first four months of the year was unanimously adopted. It contained adjustments in all items of expense, except in the 1932 quota of the general Church, which was accepted in full.

The time for the annual every member canvass was changed from December to the pre-Lenten season, beginning with Quinquagesima.

The fiscal year was changed from the secular year to begin May 1st and end April 30th.

Announcement was made by George B. Elliott, chancellor of the diocese, that he had secured from the state of North Carolina a charter for the Episcopal Foundation of the diocese of East Carolina, established to obtain funds from individuals that can be held in trust and the income used:

(a) to render financial assistance to worthy young men desirous of entering the ministry.

(b) to render financial assistance to capable young women desiring to prepare for Religious work, either at home or abroad.

(c) to supplement the salaries of the clergy when, in the discretion of the board of trustees, the situation justifies, until the local church or mission served by such clergy is self-supporting;

(d) to make suitable provision for such cases of charity throughout the diocese as cannot be provided for locally;

(e) and for such other religious, educational, and charitable purposes as the trustees may deem proper.

The trustees elected are: Bishop Darst, the Rev. W. R. Noe, J. Victor Grainger, George B. Elliott, and W. G. Gaither.

Meeting at the same time as the convention was the annual meeting of the

Woman's Auxiliary, presided over by Mrs. Henry J. MacMillan, president.

A pre-convention meeting of the diocesan assembly of the Brotherhood of St. Andrew was held on the 26th. Addresses were made by J. Q. Beckwith, Leon C. Palmer, and Bishop Darst.

Elections: *Standing committee:* Rev. Messrs. R. B. Drane, Stephen Gardner, B. F. Huske; Messrs. John G. Bragaw and E. R. Conger.

Delegates to the provincial synod: Clerical, W. A. Lillycrop, Alexander Miller, I. del Brayshaw, Geo. F. Hill, Charles E. Williams. *Lay:*, J. Q. Beckwith, John R. Tolar, D. F. Wooten, E. E. Seay, E. R. Conger, and Oscar Hardy.

The 50th annual convention will be held in Christ Church, New Bern, in May, 1933, where the diocese was organized fifty years ago.

FLORIDA

Attendance of Clergy Is One Hundred Per Cent

JACKSONVILLE, FLA.—All diocesan clergy were present at the eighty-ninth annual council of the diocese of Florida meeting in St. John's Church, Jacksonville, January 28th. Meeting in conjunction with the council were the Woman's Auxiliary and the Daughters of the King.

After the preliminaries were over the Bishop, the Rt. Rev. Frank A. Juhan, D.D., gave a summarized account of confirmations, ordinations, and the like. As to plans for the future the Bishop suggested a change of date for the holding of the council—September being selected by the Bishop for the consideration of the Council because of the possibility of a united program being then adopted for the diocese as a whole which might be put into operation before the working months of the Church's year in this southern climate get well under way. No definite action was taken on this suggestion though it is possible that it may one day be tried out as an experiment, allowing the Bishop to use his constitutional prerogative of changing the prescribed date of the Council meeting.

Restoration of the *Church Herald*, the official mouthpiece of the Bishop and Executive Council, was another plea of Bishop Juhan's. Again no definite action was taken because of financial shortage but a committee is working on some plans that may materialize in the near future. A diocesan organization for men met with the approval of the council and the developing of such an organization was placed in the hands of a committee with Judge Ben A. Meginniss of Tallahassee as its chairman.

The Bishop commended the women of the Auxiliary for their "sacrificial gift" of \$426 toward the quota of the National Council, \$897.25 on the advance work program of the National Church in addition to their United Thank Offering, and the \$4,000 carried for their budget for the support of their work at home and abroad; and asked for a cut in stipend for himself and a maintenance of the stipends of the missionary clergy.

Pledges toward the 1932 Program of dioceses and General Church are far short of the needs. Necessary cuts were ordered in the stipend of the Bishop and the salary

of the executive secretary and, much to the regret of the council, only \$6,000 was guaranteed to the National Council on the 1932 quota, the amount of which is \$13,600. This is the first time in six years that the full quota has not been guaranteed and, with the exception of the year 1931, paid in full.

A resolution was adopted by the Council, however, looking toward the raising of a larger amount on the diocesan budget than has as yet been pledged. A committee of five laymen was placed in charge of this task.

The 1933 Council will meet in Trinity parish, St. Augustine, on January 26th.

Standing Committee: Clerical, L. Fitzjames Hindry, president; Harris Mallinckrodt and Ambler M. Blackford; Lay, George C. Bedell, George W. Thamas, and Judge Louis Strum.

Delegates to provincial synod: Clerical, Basil M. Walton, John L. Oldham, Ambler M. Blackford, Thomas A. Schofield, Hendree Harrison, and Newton Middleton. Lay, B. W. Helsenvon, Ben. F. Trenary, Herbert Lamson, C. R. Layton, T. A. Thompson, and R. A. Yockey.

Officers of the Woman's Auxiliary: President, Mrs. J. D. Russell; secretary, Mrs. W. P. Cornell; treasurer, Mrs. J. Lloyd Gray; corresponding secretary, Mrs. Paul Carter; educational secretary, Mrs. Thomas A. Schoneid; supply secretary, Mrs. J. A. de Caradeuc; U. T. O. Custodian, Mrs. Knowles Hyer; correspondent of the Church Periodical Club, Mrs. T. T. Welch.

INDIANAPOLIS

Slight Decrease in Finances Is Shown Over 1930

INDIANAPOLIS, IND.—The 95th annual convention of the diocese of Indianapolis met in Christ Church, Indianapolis, January 27th and 28th. In spite of serious financial difficulties in many places due to unemployment, the financial reports for 1931 showed only a slight decrease as compared with 1930. At the convention dinner held Wednesday evening, Bishop Francis in his address called the Churchmen of the diocese to an appreciation of the great opportunity for service the present economic crisis provided. The guest speaker at the dinner was Dr. William Lowe Bryan, president of Indiana University. In his speech, Dr. Bryan indicated the startling change in the position of science and scientists during the past two decades in regard to the old acceptance, as fixed and inviolable, of fundamental laws of the material universe which left no place for mind or freedom of individual action, and thus no place for religion. He pointed out that today science is, independently of revealed religion, laying down principles which justify convictions of generations of the religious people based on the experience of the whole personality rather than on intellectual processes.

Officers elected for the ensuing year:
Standing committee: Ven. William Burrows, Rev. Messrs. E. Ainger Powell and George S. Southworth, and Messrs. William W. Hammond, Charles E. Judson, and Wilson N. Cox.

Trustees: Messrs. G. B. Schley, U. H. Smith, R. H. Sherwood, A. L. Rabb, and F. D. Rose.

The convention began a general revision of the constitution and canons of the diocese, the constitution having been approved this year and referred to the next convention for final action. The completion of the revision of the canons is expected to be ready for the convention of 1933.

At the same time as the meeting of the convention, the House of Churchwomen held its annual sessions. The interest of the Upfold Memorial Fund for Mission Work was given to St. James' Church, New Castle. Appropriations were made for student work at Indiana University, Bloomington, and Purdue University,

Lafayette, the two divisions of the state university. The guest speaker was Mrs. Robert Happ, president of the Woman's Auxiliary of Northern Indiana.

The officers elected for 1932 are: Mrs. R. Hartley Sherwood, president; Mrs. A. W. Cole, vice-president; Mrs. C. E. Judson, secretary; and Mrs. William Mullen, treasurer. Mrs. Overton Sacksteder is the new educational secretary.

KENTUCKY

Bishop Woodcock Challenges Attack On Marriage

LOUISVILLE, KY.—Immediately upon organization of the convention of the diocese of Kentucky, meeting in the Christ Church Cathedral, Louisville, January 27th, the Rt. Rev. C. E. Woodcock, D.D., delivered his address in which he referred to an address recently delivered on sex and morals at the Louisville Public Forum which had caused much criticism. He said in part:

"Recent utterances in our city, by one widely known, we cannot suffer to pass unchallenged. Many of us feel that our hospitality has been violated. The sensibilities of many have been shocked. We may not be able to control the radical opinions of any man, but we may and do resent what we believe to be an attack on the ideals and decencies upon which our society and civilization are founded. We have no hesitation in declaring that we do not believe in free love, nor in experimental marriage, nor the right to motherhood of the unmarried, nor in easy divorce. We revere the purity of woman, the sacredness of marriage, and the sanctity of the home, and we protest against anything that would tend to profane or degrade them."

This was followed by an address from Bishop Creighton who said he had been charged to acquaint the diocese with the serious situation existing in the finances at headquarters. At the close of the address, the convention went into a committee of the whole to consider the matter. Various remarks and addresses were made and it was suggested that the Bishop hold conferences with the separate vestries, possibly at the time of his spring visitations to lay before each group the urgent need. Economies in diocesan work were also proposed so that more might be given to the general Church.

Reports, elections, and routine business occupied most of the business sessions.

The various boards and committees were for the most part reelected.

The standing committee as a whole was reelected. No changes of any importance were made in the diocesan canons.

Resolutions were adopted favoring licensing by the state of motor drivers and endorsing the pending small loan act, and adult probation law in Kentucky. A commission was appointed to study religious needs throughout the diocese in small town and rural communities.

At the business meeting of the Woman's Auxiliary on January 28th encouraging reports were given from the various branches of the work.

The triennial election of officers resulted in the choice of the following: President, Mrs. Starling Fagin; first vice-president, Mrs. Gaylord Hall; second vice-president, Mrs. H. E. Thixton, Henderson; treasurer, Mrs. Humphrey Robinson; secretary, Mrs. Harry P. Reager, Jr.; educational secretary, Miss Eleanor Carpenter; supply secretary, Mrs. I. S. Homans; custodian of the thank offering, Miss Mildred Buchanan.

A committee was appointed of which Mrs. Harry S. Musson is chairman to revise the constitution. An offering, several times as large as that of any other annual meeting, was given to Bishop Creighton

for work in Mexico to be used for education of children of the native clergy there.

There were several meetings preceding convention which were considered part of it, however. On January 25th, the Feast of the Conversion of St. Paul, the Bishop observed the 27th anniversary of his consecration and was host to the clergy at a luncheon. The annual dinner given in honor of the Bishop was omitted this year owing to the stress of the times.

LOS ANGELES

Bishop Stevens Not Sufficiently Recovered From Recent Illness to Attend Session

LOS ANGELES—The absence through continued illness of the Bishop, the Rt. Rev. W. Bertrand Stevens, D.D., left a void in the sessions of the 37th annual convention of the diocese, held in St. Paul's Cathedral, Los Angeles, January 27th and 28th. Disappointment at his absence, however, was tempered by the assurance that the Bishop is well started upon the road to a complete recovery. The Suffragan Bishop, the Rt. Rev. Robert B. Gooden, D.D., by special appointment of Bishop Stevens, was celebrant at the Holy Eucharist and, as chairman *pro tempore*, ably presided throughout the convention sessions.

The annual address of Bishop Stevens was read by the Rev. Perry G. M. Austin. It dealt with matters of practical diocesan import in a clear and concise way and gave evidence of the Bishop's intimate touch with the affairs of the diocese even in his illness.

Though the year has been a difficult one financially in this as in other dioceses, and a delinquency in their payments on the part of many parishes of their diocesan assessments has rendered necessary the very closest figuring in carrying on the administration of the affairs of the diocese and its missionary work, the reports of the rural deans were unanimous in striking a note of optimism. Much of the debate of convention centered about the matter of retrenchment for the coming year in order to make up a portion of the 1931 deficit. The final decision, however, was to accept the challenge of the time by adopting the assessments necessary for carrying on the work as planned with a determination to carry it through to accomplishment.

Election Results: Delegates to provincial synod: Clerical, George F. Weld, Perry G. M. Austin, Stephen C. Clark, Jr., and Herbert V. Harris. Lay, W. A. Monten, George G. Entz, Ralph Isham, and C. E. C. Hodgson. Alternates: Clerical, Royal H. Balcom, Thomas C. Marshall, W. W. Fleetwood, W. J. Hatter, Lay, C. J. O'Connor, W. F. Pascoe, Wilfred Smith, and R. McC. Brady.

On January 26th the Woman's Auxiliary, under the leadership of Miss Rebekah L. Hibbard, diocesan president, occupied the center of the stage. About one thousand women met in the Cathedral House in the morning for a business session. In the afternoon the meeting was held in the Cathedral with addresses by Bishop Gooden, the Rev. John A. Bryant, student chaplain at the University of California at Los Angeles, and Mrs. Robert A. Woods, head worker at the Neighborhood Settlement of Los Angeles, one of the social service institutions of the diocese.

The annual meeting of the Brotherhood of St. Andrew was held on Tuesday evening and on Friday the Daughters of the King and Girls' Friendly Society held a joint corporate Communion, with the Suffragan Bishop as celebrant, and held separate conferences during the day. On Friday evening the annual festival service of the G. F. S. was held at the Cathedral with the Rev. John A. Bryant as preacher.

LOUISIANA

Work Unfinished, Special Diocesan Session Called For March 31st

NEW ORLEANS, LA.—The problems before the 94th annual council of the diocese of Louisiana, meeting in St. Mark's Church, Shreveport, January 27th, were chiefly three in number: the revision of the constitution and canons; the reorganization of the missionary work within the diocese; the balancing of the budget.

The commission on revision of the constitution and canons brought in a report which based proposed changes upon the continuance of the old structure of diocesan administration. The whole matter was greatly complicated, however, by the introduction, through the Rev. Gardiner L. Tucker, of a scheme for the organization of an executive board. Dr. Tucker's proposal had been submitted to the commission, of which he is a member; but since the commission had already practically completed the work of amendment, and since his proposal seemed to involve a complete recasting of diocesan law, the commission was unable to incorporate the scheme in its report, and recommended that the whole question be laid before the council. The council voted to approve the scheme in principle and remanded the whole matter to the commission which is continued.

The board of missions is faced with the necessity of imposing drastic cuts in the salaries of its stipendiaries in the wholly or partly aided churches of the diocese, and the nation-wide campaign committee, which has charge of the budgeting of all missionary contributions, has been forced to cut the budget for diocesan work. Necessity, therefore, comes to reinforce the opinion of many that a new policy and strategy for diocesan missionary work must be adopted.

The ninety-fourth council was one of the most harmonious and at the same time most hard-working councils the diocese has known; but notwithstanding its strenuous labors, and the efforts of its committees which were compelled to sit late into the night, the work before it was too great to be accomplished in the time available. The council, therefore, instead of adjourning, took recess to meet again on March 31st, at the student center in Baton Rouge.

The standing committee was reelected as a whole.

Delegates to provincial council not yet chosen.

MICHIGAN

Ecclesiastical Court in Marital Relations Established

DETROIT—The adoption of a new diocesan canon, "Of the Ecclesiastical Court in Marital Relations," was possibly the main topic of interest of the ninety-ninth annual convention of the diocese of Michigan, meeting in St. Paul's Cathedral, Detroit, on January 27th and 28th. The canon provides for an ecclesiastical court in marital relations, composed of two presbyters and three laymen, to be appointed by the Bishop with the advice and consent of the standing committee, to serve as judges for a term of three years. Proceedings for the annulment of a marriage based upon any of the grounds specified in Section VI of Canon 41 of the General Church, adopted at the last General Convention after presentation by the general Church's commission on marriage and divorce, of which Bishop Page is chairman, where such marriage has been previously annulled or dissolved by a civil court, are to

be instituted by either of the parties to such former marriage who is domiciled in the diocese, by written petition. The court, after hearing the case, submits a copy of the findings to the Bishop, who is permitted by the new canon to render final judgment thereon in writing. The judgment is thereupon sent to the petitioner. Written petition may also be made by any person domiciled in the diocese, married by civil authority or otherwise than this Church provides, for the recognition of communicant status or the right to apply for Holy Baptism or Confirmation. The court, after holding a hearing, is to submit a copy of the findings to the Bishop, who renders final judgment thereon.

The convention also authorized the executive council to figure an assessment of approximately \$25,000 for next year, to be spread over the parishes and missions. The rest of the budget will be presented as an apportionment. For the past eight or nine years, the budget of the diocese of Michigan and the quota to the national Church has been presented to the parishes and missions as one quota.

Bishop Page was requested to appoint a committee to consider plans for a fitting celebration of the one hundredth anniversary of the diocese in 1933.

Executive Council for the ensuing three years: *Clerical*, S. S. Marquis, Bloomfield Hills; C. C. Jatho, Royal Oak; Gordon Matthews, Detroit; *Lay*, W. T. Barbour, John H. Hart, Joel E. Prescott, all of Detroit.

The Rev. Milton S. Kanaga, Flint, was elected *registrar*.

Standing committee: *Clerical*, S. S. Marquis, W. D. Maxon, Kirk B. O'Ferrall, R. W. Woodroffe, W. T. Barbour; *Lay*, George T. Hendrie, Sidney T. Miller.

Trustees of the diocese for 1931 were reelected.

Delegates to provincial synod: *Clerical*, F. B. Creamer, O. R. Berkeley, Henry Lewis, R. E. Charles. Alternates: B. S. Levering, H. E. Ridley, R. B. Putney, C. C. Purton. *Lay*, W. C. Conover, J. C. Spaulding, S. J. L. Ray, W. R. Hunt. Alternates: C. F. Yates, John Boughton, Harold Gallup, Ferris H. Fitch.

The convention dinner was held on January 27th, at St. Joseph's Church. Addresses were made by seven young people, representatives of the Girls' Friendly Society, the Brotherhood of St. Andrew, the Hillside Summer Conference, the Young People's Fellowship, and the Girls' Conference.

NORTH TEXAS

Budgets Reduced About Fifteen Per Cent; Free Offering for Church Program

BIG SPRING, TEX.—At the business session of the twenty-second convocation of the district of North Texas, held in Big Spring, January 24th to 26th, two matters of diocesan import were quickly disposed of: the district canons regarding delinquencies were revised so as to be more specific and budgets were reduced about fifteen per cent.

Offerings were then taken for the Bishop Temple Memorial Foundation, for the endowment of the diocese, and for the Church program budget quota.

A committee was appointed to request the diocese of Texas to inaugurate some program of service for the Episcopal Church in the whole State, to be completed by 1938, the centennial of the coming of this Church to the republic of Texas.

It was reported that a small parish house was being started in Pampa, with help of the South Florida advance work gift; and for the Episcopal Church student center at Texas Technological College at Lubbock, provided by the 1931 United Thank Offering, the name of Seaman Hall was adopted.

The Rev. W. P. Gerhart was presented with the award of merit of the Order of the Sangreal for eleven years of distinguished service among the young people and the whole population of Abilene.

That city's invitation was accepted for the meeting place of the twenty-third convocation.

. Elections and appointments:

Ex-officio members of the executive committee: *secretary*, Rev. W. H. Martin, Big Spring; *treasurer*, C. J. E. Lowndes, Amarillo; *chan-cellor*, J. B. Dooley, Amarillo.

Delegates to provincial synod: *Clerical*, W. P. Gerhart, A. B. Hanson, Bradner J. Moore; *Lay*, V. van Giesen, Big Spring; A. D. Batjer, Abilene; F. E. Edwards, Amarillo.

The Woman's Auxiliary, meeting simultaneously with the convocation, added to the list of their officers the following:

Mesdames W. H. Miller, Abilene, *second vice-president*; Earl C. Phillips, Big Spring, *Church Periodical Club*; E. G. Batjer, Abilene, *parliamentarian*; R. R. McFee, Sweetwater, *Spirit of Missions*; Joseph Datey, Abilene, *social service secretary*.

PITTSBURGH

Reduced Budget and Unemployment Relief Two Problems of Concern

PITTSBURGH—In addition to the routine business of the sixty-seventh annual convention of the diocese of Pittsburgh, held in Trinity Cathedral, this city, January 26th and 27th, a missionary mass meeting with combined choirs of 290 from the various parishes of the city was held Tuesday night. Lewis B. Franklin presented the situation confronting the National Council.

In his annual address Bishop Mann reviewed the work of the past year, explained the necessity of a reduced budget, and urged the convention through the parishes and missions to endorse the work for relief in the various parts of the diocese.

The Rev. John D. Hills, D.D., president of the standing committee, offered a resolution for the appointment of a committee to arrange a fitting observance of the tenth anniversary of the Bishop's episcopate which will occur St. Paul's Day, 1933.

The financial reports of the diocese showed no deficit for 1931 but a reduced budget for 1932. The work of the Bishop's reënforcement fund was endorsed and the plan adopted for another five years.

Results of the elections:

Registrar, Rev. L. Norman Tucker.

Standing Committee: *Clerical*, John Dow Hills, Robert N. Meade, Edwin J. Van Etten, William F. Sherwood; *Lay*, Howard H. McClintic, H. Lee Mason, Jr., Charles S. Lamb, Hill Burgwin.

Deputies to the provincial synod: *Clerical*, Frank Orr Johnson, William H. Moore, John S. Taylor, Thomas J. Bigham; *Lay*, Weaver H. Rogers, Harvey H. Smith, Ernest J. Edsall, Thomas Turnbull, Jr.

SALINA

Convocation Accepts Quota for 1932

SALINA, KANS.—The Rt. Rev. R. H. Mize, D.D., Bishop of Salina, in his annual address at the 29th annual convocation of the district which met in St. Peter's Church, Minneapolis, January 26th, spoke of the need for increased effort on the part of both clergy and laity for bringing people to confirmation and baptism.

Two joint sessions of convocation and the district organization of the Woman's Auxiliary were addressed by the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago.

A quota of \$3,000 from the National Council, the same amount which was paid last year, was accepted by convocation.

District officers were generally re-elected.

Delegates to provincial synod: *Clerical*, H. C. Alden, Concordia; D. E. Strong, Salina; Nor-

man R. Alter, Ellsworth. *Lay*, William Graham, Hutchinson.

Convocation accepted an invitation to meet at Cimarron next year.

Miss Lydia M. O'Donnell, Ellsworth, was elected district president of the Woman's Auxiliary.

SAN JOAQUIN

FRESNO, CALIF.—The twenty-second annual convocation of the missionary district of San Joaquin was held in St. James' Cathedral, Fresno, on January 26th and 27th, preceded on the 25th by the annual meeting of the Church service league.

Elections resulted as follows: *Executive Council*: Clerical, W. A. Cash, A. W. Farlander, W. E. Patrick, William Payne, and A. L. Walters. *Lay*, H. C. Evans, Tulare; S. W. R. Langdon, and E. A. Metcalfe, Stockton; W. G. Urridge, Fresno; J. B. Wrenn, Bakersfield. The Rev. A. L. Walters is *secretary* both of convocation and the executive council, and the Rev. William Payne, *treasurer*.

Delegates to the provincial synod: Clerical, A. W. Farlander, William Payne, A. L. Walters, Lay, S. W. R. Langdon, S. L. Strother, W. G. Urridge.

Delegates to the provincial auxiliary: Delegates E. A. Walron, A. L. Walters, J. D. Young, J. B. Wrenn, and S. B. Porter.

An invitation to hold the twenty-third annual convocation in Sonora, the Rev. Chester C. Hill, vicar, was accepted. Sonora boasts the oldest Episcopal church building in California, and is an old mining town ten miles from Yosemite Junction in the Sierra mountains.

SOUTHERN OHIO

New Departments Proposed by Bishop Are Approved by Convention

SPRINGFIELD, OHIO—In spite of rain, which somewhat delayed the arrival of most of the delegates, the attendance at the 58th annual convention of Southern Ohio, meeting at Christ Church, Springfield, January 26th and 27th, was the largest for several years, numbering well over three hundred. All but three of the parochial clergy were present, conspicuous among the absentees being Dr. Frank H. Nelson, who has been ill practically ever since the General Convention, but whose condition is slowly improving.

Bishop Vincent was the preacher Tuesday night at a diocesan memorial service for the late Bishop Reese.

In his annual address Bishop Hobson suggested the addition to the Bishop and Chapter of a new department of evangelism, the creation of a commission on Church architecture, and the appointment of a diocesan boys' work committee. All of these were accepted by the convention. The Bishop congratulated the diocese on having paid its pledge of \$30,000 for the advance work program besides its promise of \$66,600 to the National Council (a sum \$2,800 in excess of its official quota), and yet succeeding in closing the year without deficit in the payment of the diocesan budget which was ruthlessly cut to make this possible.

The standing committee was reelected. The Rev. Herman R. Page was elected to succeed the Rev. Charles G. Reade as a member of the Bishop and Chapter and Ralph W. Hollenbeck replaced Province M. Pogue as a lay member of the same.

The perennial controversy over the value of the provincial synod and the justification for the diocese retaining membership in or representation on the Ohio Council of Churches enlivened the monotony of routine business. Objection to the amount of the assessment for both of these in the diocesan budget was the spark that set off

a rather acrimonious debate. The newspapers got a lurid account of the charge that the Ohio Council of Churches maintained a prohibition lobby at Columbus and that such action was not in accord with its avowed purpose and should be repudiated by this diocese. The upshot of the discussion was the acceptance of both assessments and the decision to instruct the delegates to both organizations to protest against the things which had been objected to.

One by-product of the newspaper publicity caused by this discussion was the adoption of the following resolution:

RESOLVED: That before each convention a committee shall be appointed by the bishop, the chairman of which shall be a resident of the city in which the convention is to be held. This committee shall be charged with the promotion and direction of publicity and press reports of the proceedings of the convention.

Delegates to provincial synod: Clerical, Gilbert F. Symons, F. C. F. Randolph, A. W. Cooke, Herman Page, *Lay*, W. T. Magruder, W. S. Keller, Allen McGregor, Eric Gibberd. Alternates: Clerical, C. G. Reade, Thos. Donaldson, J. D. Herron, H. J. Buckingham, *Lay*, J. B. McGrew, S. G. Hall, F. C. Hicks, M. M. Shoemaker.

The following were appointed to represent the diocese on the Ohio Council of Churches: Rev. P. W. Hull, Rev. E. F. Chauncey; H. G. Gram, Miss Louise Kelton.

The Rev. C. H. Collett, one of the field secretaries of the National Council, congratulated Southern Ohio for having more than fulfilled all its obligations to the National Council but announced that as a result of the falling off of pledges for this year nearly one-half of the increase in income built up gradually since 1919 had been wiped out. He hinted at the necessary modification of the "pay as you go" policy by the National Council at its next meeting, insofar as the authorization of the use of "undesignated" legacies for current expenses—a custom abandoned in 1926. Even with this, he prophesied a ten per cent cut all along the line, "from the Presiding Bishop down to the humblest Bible woman in China" would be inevitable unless there were some way of maintaining the contributions from the Church at large at the figures of last year.

The next convention will meet in Christ Church, Cincinnati, January 31, 1933.

SOUTHERN VIRGINIA

Bishop Asks Ten Per Cent Reduction In Salary; Council Votes Request Down

NORFOLK, VA.—The perplexing question of making provision for the missionary and charitable work in the diocese and national Church occupied the time of the council of the diocese of Southern Virginia, which met in Trinity Church, Portsmouth, January 26th and 27th, the Rt. Rev. Arthur C. Thomson, D.D., presiding.

The facts of concern confronting the diocese are its relationship to the Church Pension Fund, Chatham Hall, and the Church's program. The biggest single achievement of the Church in this century, said the Bishop, is the Church Pension Fund; not alone for the benefits it confers but also for the introduction into the Church of ideals of discipline, regularity, integrity in the meeting of financial obligations, responsibility in the matter of the investment of funds, and, above all, corporate responsibility. Referring to the large rural field of the diocese, the Jackson-Feild Home for girls, the Boys' Home at Covington, and the work of the National Council, the Bishop stated that returns from the annual canvass indicated the necessity for

drastic and perhaps destructive reductions

in the amounts pledged by the diocese for carrying on the work.

The Bishop offered a ten per cent reduction in his salary, but the offer was not accepted. It was suggested, however, that the Bishop contribute ten per cent of his stipend to missions if he so desire. Council favored an appeal to the churches for additional funds to supplement the amount pledged for diocesan missions, the diocesan board of missions having reported that a reduction in missionary salaries had already been made and that a further reduction seemed probable.

All diocesan officers were reelected.

Delegates to provincial synod: Clerical, N. E. Decker, Jr., Frederick Diehl, David C. George, P. H. Sloan, *Lay*, F. M. Killam, Ivor A. Page, W. B. Ferguson, and James W. Wells.

Executive Board: Clerical, N. E. Wicker, Jr., M. B. Marshall, Richard H. Lee, E. Rufin Jones, *Lay*, Col. James Mann, George B. Townsend, N. E. Clement, George H. Lewis, W. B. Ferguson.

Council will meet next year in Suffolk.

SPOKANE

Church Forges Ahead Despite Adversities

SPOKANE, WASH.—"The Church must interpret anew each generation its message of Christ if it is to survive," said the Rt. Rev. M. S. Barnwell, D.D., Bishop of Idaho, to the convocation of the district assembled in the Cathedral of St. John the Evangelist, Spokane, Wash., for its fortieth session. On January 24th, Bishop Barnwell delivered two sermons in the Cathedral, the evening one being broadcast over Station KFPY, Spokane. On Monday evening he addressed the annual convocation family gathering for dinner at the Davenport Hotel, and on Tuesday spoke to the Woman's Auxiliary of the district assembled in the Cathedral.

At the Monday morning session of convocation reports from the parishes and missions were presented by lay delegates whenever present, and these indicated that in spite of present conditions the work of the Church is continuing steadily forward.

Deaconess Christabel Corbett was reelected president of the district Woman's Auxiliary, and Ralph Phelps, Jr., district president of the Young People's Federation.

UPPER SOUTH CAROLINA

Building Projects Go Forward In Spite of Depression

COLUMBIA, S. C.—At the tenth annual convention of the diocese of Upper South Carolina there was much optimism in spite of the unfavorable financial outlook. Reports gave indications of spiritual growth during the past year. The province-wide teaching mission on the Great Commission has brought real help to many parishes; confirmations have increased in number; services have been well attended; one church has been built and paid for, while another church and a parish house are under construction.

The convention found it necessary to reduce the budget for the coming year in view of the reduced pledges to the Church's work. This reduction involved decrease in missionary salaries within the diocese, reduction in appropriations to diocesan institutions, and a fifty per cent cut in the pledge to the Church program.

A memorial was received from the council of colored Churchmen asking for some sort of representation in the diocesan convention. The two dioceses in South Carolina alone in the Church do not provide for such representation. The memorial received a sympathetic hearing. After a report from a special committee on the

question the matter was referred to a committee of seven men who are to make thorough investigations and report on the first day of the next convention.

The elections resulted as follows:

Standing Committee: Rev. A. R. Mitchell, president; J. Nelson Frierson, secretary; Rev. H. D. Phillips, D.D., Rev. T. T. Walsh, D.D., Rev. M. S. Taylor, Rev. W. H. K. Pendleton; Messrs. W. S. Manning, James S. Middleton, W. Bedford Moore, Jr., Frank P. Henderson.

On Board of Trustees of Voorhees School, re-elected: Mrs. J. E. Hart; Rev. H. D. Phillips, D.D.; W. B. Moore, Sr.

Delegates to provincial synod: Clerical, H. D. Phillips, R. Chipman Topping, A. Rufus Morgan, T. P. Noe, Capers Satterlee, G. Croft Williams, Lay, W. B. Moore, Sr., John W. Arrington, Jr., L. A. Emerson, R. C. Thomas, E. R. Heywood, W. S. Manning.

The eleventh annual convention is to meet in Grace Church, Anderson, Tuesday, January 17, 1932.

VIRGINIA

Bishop Calls Special Meeting of the Diocesan Council

RICHMOND, VA.—A special meeting of the council of the diocese of Virginia was called by the Rt. Rev. H. St. George Tucker, D.D., at the unanimous request of the executive committee of the diocesan missionary society to consider the situation arising from the falling off in pledges for parish quotas of the diocesan program for 1932.

The council was held on January 27th in Grace and Holy Trinity Church, Richmond. After the celebration of the Holy Communion and the roll call the council paused for a moment to enable the Bishop to present to the Ven. F. W. Neve, D.D., archdeacon of the mountain work, the cross of the Order of the Sangreal, conferred upon him because of his notable work among the mountain people of Virginia.

In his address the Bishop called attention to the report made by the missionary society showing that basing their estimate upon acceptances of parish quotas, cuts of one-third must be made in most of the items in the diocesan program, the quota for work of the general Church reduced from \$46,600 to \$33,000, and the appropriation for diocesan missions from \$75,300 to \$52,600. The diocesan missionary society makes appropriation to the salaries of over forty of the clergy at work in rural, mountain, and Negro parishes and over sixty lay workers. With its reduced income a cut of at least 10% in the salaries of all these workers would be necessary. It was reported that both the Bishop and the Bishop Coadjutor had directed a 10% cut in their salaries in order to help the situation.

The result of the conference is that donations are to be sought from individuals and parishes in sufficient amount to balance the reduced budget of the missionary society and to prevent the cuts in all salaries of missionaries which by the proposed cuts would be reduced below the minimum heretofore set.

The council undertook a diocesan quota of \$35,000 for the work of the general Church instead of the \$33,000 indicated by the reports received.

THE FACT recently mentioned that the new president of the American Bible Society is a member of the Church proves to be a considerable understatement, for he is also a priest, the Rev. James F. Tallcott, a graduate of Union Theological Seminary, with further study at Oxford and Berlin, ordained in 1894 by Bishop Potter.

National Council Cuts \$580,000

From Budget; Still \$400,000 Short

Will Endeavor to Overcome Deficit By Special Offering On Whitsunday

National Council Publicity Department
New York, February 5, 1932

THE CHURCH IS FACING FAR GREATER issues than the financial deficit of 1931 and the shortage in pledges for 1932. This was disclosed at the meeting of the National Council held on February 3d and 4th in New York. The Council is convinced that the people of the Church will not only meet the immediate emergency but will also restore and reinforce the whole program of the Church's mission, which is seriously threatened and halted by present conditions.

A movement to enlist all the members of the Church in such a twofold effort was authorized by the Council, to remove the immediate barrier of financial stringency, and to resume and strengthen the whole progress of the Kingdom. The situation is summed up in a brief but spirited determination: Meet the shortage and open the way for advance.

To this end, four necessary steps were provided for by the Council as follows: first, to eliminate the deficit of 1931; second, to authorize cuts in appropriations, because of the serious shortage in amounts promised by the dioceses and districts for 1932; third, to secure additional offerings to meet the shortage still remaining after these cuts had been made; and fourth, to emphasize again and continually the need of deepening the spiritual life of all Church members in order that the Church's need and the world's need may be more clearly seen in terms set forth by the whole Gospel of our Lord.

Dealing with the first of these steps, the Council was informed that undesignated legacies received in 1931 would about equal the amount of the deficit for that year, in round figures \$250,000. For many years it has been the policy to employ such legacies for permanent construction and forward work, but in view of the present emergency the Council determined to use the undesignated legacies of 1931 to cover the deficit of 1931 with the hope, however, that some way may later be found to restore them.

PROMISES \$979,000 LESS THAN BUDGET

In regard to 1932 and the second step above mentioned, the dioceses and districts have promised to pay for that year an amount which is roughly \$979,000 short of the total necessary to come from them for the budget of \$4,225,000 adopted by General Convention. A reduction in appropriations was the first action toward covering this shortage. Details of this are not yet complete in exact figures, but the largest total cut was a ten per cent reduction in the salaries of all employees of the Domestic and Foreign Missionary Society, some 3,500 people, all the employees at Church Missions House (about 120 people), and all missionaries in domestic and foreign fields. This includes, for example, many Indian and Negro clergy, native clergy and teachers in Japan, in Africa, and all other fields, Bible women in China, catechists in Brazil, and so on. This cut will amount to something over \$200,000.

Additional reductions were made in the budgets of all departments of the Na-

tional Council, amounting in some cases to 25 or 30 per cent of their budgets. Further reductions are 5½ to 6½ per cent in the total budgets of domestic missionary districts, and 3 to 5 per cent cuts in foreign fields—these in addition to the salary cuts.

These drastic reductions amount to about \$580,000, which means that \$399,000 still remains of the total shortage, above mentioned, of \$979,000; but the Council, realizing that it had already gone beyond mere economy and was actually crippling the work seriously by these cuts, refused to do any more without first giving the Church an opportunity to make up the difference and thus avoid actual withdrawal from entire fields, which must be contemplated if further reductions are made.

The third step, therefore, is a Church-wide movement to secure an additional offering culminating in most instances on Whitsunday, May 15th, to keep the work from actual cessation in large areas.

Out of this and other careful plans and efforts throughout the Church it is believed will grow the fourth and greatest movement, the need of which has long been felt and is only made more sharply apparent by present conditions, of lifting up and renewing the whole progress of the Church's mission by enlisting the whole-hearted devotion of every Church member to that cause.

NEW YORK'S "GAS HOUSE" MISSION CELEBRATES BIRTHDAY

NEW YORK—Oral and visual witness to the power of Jesus Christ characterized the celebration of the sixth anniversary of Calvary Mission, 346 East 23d street, held February 1st, Henry H. Hadley II, nationally known rescue mission exponent, superintendent.

The Rev. S. M. Shoemaker, Jr., rector of Calvary Church, stressed the spiritual fruits of this mission located in the heart of New York's notorious "gas house" district. Mr. Shoemaker expressed sincere thanks for the miracles which God has performed in this field and unbounded confidence in the future of the work.

The annual report of the mission showed that from February 1, 1931, to January 1, 1932, a period of eleven months, meals had been served to 25,529 men, 20,271 had attended meetings, lodgings had been given 17,050, 8,223 had witnessed to the power of Christ in their own lives, and 3,904 went forward for prayers.

DAVENPORT, IA., CATHEDRAL RECEIVES \$10,000 BEQUEST

DAVENPORT, IA.—By the will of Mrs. Edward S. Hammatt, who died January 28th, Trinity Cathedral, Davenport, receives a bequest of \$10,000 to be known as the Dr. and Mrs. Barris Memorial Fund. A sum of money is also left to the trustees of funds and donations for the diocese of Iowa, the income to be used as part of the Bishop's emergency fund.

Mrs. Hammatt was a daughter of the late Rev. Dr. and Mrs. William H. Barris. Dr. Barris was for many years a professor at Griswold College, Davenport.

Archdeacon Lyons New Bishop of Ontario; Succeeds Rt. Rev. C. A. Seager, Now of Huron

Is Elected On Fourth Ballot—Office of Dean of Ottawa, Long Vacant, Is Filled

The Living Church News Bureau
(Toronto, February 4, 1932)

YESTERDAY THE SYNOD OF THE DIOCESE OF ONTARIO, meeting at St. George's Cathedral Hall, Kingston, the Bishop of Toronto as acting Metropolitan presiding, elected the Ven. John Lyons, rector of St. John's, Prescott, to succeed Bishop Seager, translated to the diocese of Huron, as Bishop of Ontario.

Archdeacon Lyons was elected on the fourth ballot. The concluding ballot was as follows: Archdeacon Lyons 45 clerical and 35 lay; Dean Craig 6 clerical and 4 lay; Dean Broughall 8 clerical and 7 lay; and the Rev. C. F. Whalley one clerical vote.

The Bishop-elect was born at Portland, Ont., on the Rideau fifty-four years ago. As a young man he served with the Canadian Pacific Railway Company in a clerical capacity in Toronto. Then he decided to enter the ministry and entered Trinity University, Toronto, where he graduated as master of arts. He served in parishes in various parts of Ontario diocese: Plevna; Lyn; St. Mary Magdalene, Picton; St. Thomas', Belleville; and St. John's, Prescott.

APPOINTED DEAN OF OTTAWA

The Rev. Frank Salmon, rector of Christ Church Cathedral, Ottawa, has been appointed dean of the Cathedral by the Rt. Rev. J. C. Roper, Bishop of Ottawa. The announcement was made at the annual meeting of the congregation. The office of dean has been vacant since the death in 1900 of the Very Rev. J. S. Lauder.

CHURCH BIBLE AND PRAYER BOOK SOCIETY

During the past year more than 2,600 Prayer and Hymn Books were distributed free to 81 missions in 21 Canadian dioceses, it was reported at the 33d annual meeting of the Church Bible and Prayer Book Society, held in Toronto. The Bishop of Toronto presided.

Greetings and congratulations from the Primate and a personal call by the Rev. J. E. Harrington, general secretary of the Upper Canada Bible Society, were features of the meeting. Mr. Harrington expressed his conviction that in the immediate future such co-operation would be effected between the two societies that the work of both would be more effectually performed.

FAREWELL RECEPTION TO NEW WESTERN BISHOPS

Prior to their consecrations farewells receptions were tendered to Vancouver's Bishops-elect, the Very Rev. R. J. Renison at Christ Church Cathedral and the Rev. Canon A. H. Sovereign at St. Mark's Church.

The congregation of Christ Church Cathedral showed its appreciation of Dr. Renison's work by the presentation of a check, enough to cover the cost of his bishop's robes and a balance to the good.

Mrs. Renison was presented with a bouquet of carnations, and warm tribute was paid to her work.

The congregation of St. Mark's presented Dr. Sovereign with a set of bishop's

robes, a bishop's ring and gold cross, and a purse of gold; the Duo Club gave him a suitcase, brief case, and club sweater; the Mothers' Union presented Mr. and Mrs. Sovereign with a clock, and the 15th Troop Boy Scouts, a framed picture. Mrs. Sovereign also received a morocco-covered hymn book and a bouquet of flowers.

Canon Sovereign presented the church with a large painting showing the mountains at Lake Louise, which he calls Entrance to the Temple of God. The painting will remain in the hall as a token of esteem for the retiring rector.

MISCELLANEOUS NEWS

Canon Pilcher addressed the deanery of Toronto on Monday on Disarmament. On Shrove Tuesday Canon Riley, of St. Catharines, will conduct a devotional service for the clergy at St. George's Church.

The Bishop of Huron, Dr. Seager, dedicated a new font and baptistry at Grace Church, Brantford.

Prior to their departure from Portage la Prairie to take up their work at St. Mark's Church, Vancouver, the Rev. and Mrs. W. J. Minto Swan were the recipients of many gifts presented to them by the parishioners. The church wardens presented Mr. Swan with a check, while the A. Y. P. A. presented a wallet. The Men's Club gave Mr. and Mrs. Swan a mantel clock. Mrs. Swan received a silver necklace from the Girls' Auxiliary and a silk umbrella from the Ladies' Aid.

With the assistance of the M. S. C. C. and the C. S. S. the Bishop of Brandon has been able to arrange for a Church camp worker at Riding Mountain Relief Camp in his diocese.

St. Paul's Church School, Stratford, had one hundred per cent attendance on a recent Sunday afternoon.

It has been announced that the Rev. Samuel Williams, rector of St. John's Church, Indian Head, will replace the Rev. Canon Davies as rector of Holy Trinity Church, Yorkton, diocese of Qu'Appelle. Canon and Mrs. Davies have left for England where they will spend an extended vacation before returning to Canada.

The Rt. Rev. W. A. Geddes, Bishop of Mackenzie River, is at present in the diocese of Nova Scotia, and will visit a number of parishes to give information regarding the Arctic Mission.

St. Peter's Church, Cambridge, Mass., Benefits By Susan Mason Loring's Will

Bequest Provides For Reconstruction and Maintenance — News In Brief

The Living Church News Bureau
(Boston, February 6, 1932)

A NEW CHURCH BUILDING, OR AT LEAST a reconstruction and adaptation of the present one, is assured for St. Peter's, Cambridge, where the Rev. Frederick C. Lawrence is rector. This is made possible through action of the trustees of a bequest "for religious purposes, especially the erection of Episcopal churches" from Susan Mason Loring, wife of the late Justice William Caleb Loring and a sister of Bishop Lawrence. Part of that sum was allotted by the trustees for mission churches in the foreign field and in the South; the remainder was appropriated by the trustees, in consultation with the bishops of the diocese, for the building of one church in this Mrs. Loring's own diocese. An improved church building for St. Peter's was decided upon; the offer was made to the rector, wardens, and vestry, and accepted.

St. Peter's Church, opposite the City Hall on Massachusetts avenue, Cambridge, is deemed one that will always have a large constituency. The immediate neighborhood has, of course, changed since the erection of the present building sixty years ago; single houses surrounded by their lawns have given place to business blocks and large apartment houses and the work the parish is called upon to do is of a different nature. Messrs. Allen and Collens of Boston have drawn the plans so that the ensuing result will be practically as satisfactory as if a new church were built.

According to the letter from the trustees, an appropriation of \$80,000 is set aside and, when the new church is completed, the trustees of Mrs. Loring's fund expect to place \$10,000 in the care of the diocesan trustees of donations as an endowment of which the net interest shall be used for the upkeep of the parish plant.

NEWS BRIEFS

The Hearthstone, a room for the use of business women and girls seeking employment, has been opened in the Tremont Building, Boston, through the initiative of Miss Ina A. Keith, a Churchwoman and long a partner in an employment agency for clerical workers. Through her enthusiasm and constructive vision, aid was generously given in a multitude of ways by many persons and firms in order that tired and discouraged seekers after employment may have a congenial place in which to rest, read, write, and—best of all—where they may find the sympathetic ear and helpful advice of a hostess. Deaconess Goodwin of Emmanuel Church conducted the little service and lighted the logs on the hearth when the room was formally opened. Mrs. Willis S. Shepherd, member of St. Paul's Cathedral, is chairman of the hostesses.

Trinity Church has an enviable record for the sustained interest and success of its parish meetings, four of which are held during the year. Bishop Booth of Vermont spoke at the recent one held last Wednesday, taking as his subject, "The Spiritual Education of Adults." The next meeting on March 2d will be in the interests of Social Service.

St. Luke's Church, Allston, began an observance of its fortieth anniversary last night by a gathering of the parishioners for a supper in the parish hall. Tomorrow Bishop Babcock will dedicate a stained glass window to the memory of the Rev. Charles Wadsworth Dufield who was rector of the parish for thirty-three years. This window is the gift of the older parishioners. The present rector is the Rev. Richard Lief.

Bishop Rowe of Alaska will visit Massachusetts on February 14th for engagements extending through the following Sunday. Massachusetts has many affiliations with Alaska and two of Bishop Rowe's workers are with us: Miss Amelia Hill who is studying at the local medical clinics; and Miss Kathleen Thompson of Nenana who is sometimes our visitor when her classes in Worcester across our diocesan border, allow. Both of these women workers are on furlough.

Miss Helen L. Whitehouse of Montana spent the month of January observing Church methods and work and workers in this diocese. Miss Whitehouse has just left for her new work in Texas as a field secretary under the national Woman's Auxiliary.

Elections at the January meeting of the Greater Boston Federation of Churches include the Rt. Rev. Henry K. Sherrill as one of the vice-presidents; and, for officers and directors from the ranks of the Episcopal Church: Gordon D. Gilbert, treasurer; the Ven. E. J. Dennen, the Rev. Messrs. H. H. Hall, A. L. Kinisolving, and John S. Moses, and Miss Clarissa Townsend, and Harry D. Kirkland as directors.

ETHEL M. ROBERTS.

Rev. Dudley S. Stark, Vicar in New York Since 1926, Accepts Chicago Rectorship

**Change to Take Effect March 1st—
Bishop Gilbert Chairman of Relief
Committee—Briefs**

The Living Church News Bureau,
New York, February 6, 1932

THE REV. DUDLEY SCOTT STARK, SINCE 1926 vicar of the Church of the Holy Trinity in St. James' parish, made announcement last Sunday of his acceptance of the rectorship of St. Chrysostom's Church in Chicago. Mr. Stark will enter upon his new duties on March 1st.

This clerical change affects one of the best-liked and most successful of the younger clergy of the city. Since his coming here from Mauch Chunk six years ago Mr. Stark has ably directed the work of the large congregation at the Church of the Holy Trinity, and has made for himself a place of influence in the affairs of the Church in New York. During his term as vicar the group of parish buildings in East 88th street, one of the most beautiful and complete church plants in the country, has been further improved by the erection of Holy Trinity House. An evidence of Mr. Stark's place among the clergy was shown by his election as president of the Churchmen's Association for 1932. It has now happened that at his first meeting as presiding officer he has been obliged to present his resignation.

The Chicago parish to which Mr. Stark goes as rector is well known throughout the Church by reason of its location and influence and because of the clerical leaders it has had for rectors. Mr. Stark's immediate predecessor is Bishop Keeler, now Coadjutor of Minnesota, and Dr. Keeler succeeded Dr. H. P. A. Abbott, now Bishop of Lexington. Prior to their rectorships, the Rev. Dr. Norman O. Hutton, now of Wellesley, Mass., directed the parish for seventeen years.

BISHOP GILBERT RELIEF CHAIRMAN

Announcement is made by the Rt. Rev. William T. Manning, D.D., Bishop of New York, of the appointment of a new chairman, the Rt. Rev. Charles K. Gilbert, S.T.D., his junior Suffragan, as chairman of the committee for the relief of the unemployed of the Church in the city of New York. Bishop Gilbert succeeds Frank L. Polk, who has been drafted for the city commission on unemployment.

In connection with this announcement will occur, on this coming Sunday, the inauguration of a unique plan whereby hundreds of "Fill-This-Instead" envelopes will be distributed in the churches. In these envelopes congregations will be asked to deposit their sacrificial gifts for the care of the unemployed now turning in great numbers to rectors and Church workers through the city.

"This plan," outlines Bishop Gilbert, "has already been used by the Church of the Ascension with marked success, and is being adopted, at this time, at the suggestion of several of our city clergy."

The plan is simple and offers an appropriate method whereby Lenten self-denial may be made of direct benefit to the hundreds of our deserving Church families who are facing actual starvation. People are urged to eat more simply in their homes and to buy less expensive meals when they go out, placing the money thus saved in the 'Fill-This-Instead' envelope. At the end of the month (on March 6th)

these envelopes are to be placed in the alms basin at the Church services and presented at the altar."

SIXTIETH ANNIVERSARY OF SISTER CATHARINE'S HOME

In East Forty-sixth street, near Second avenue, is located Sister Catharine's Home. It is an institution which, in an inconspicuous way, has served a vast need during the more than half century of its ministry. The anniversary was called to the attention of the writer as its fiftieth, but as the Home was founded in February, 1872, this month marks its sixtieth birthday.

Not so well known to local Church folk as it should be, Sister Catharine's Home was established by a Religious of that name, a member of the Sisterhood of the Holy Communion, as a shelter for girls of respectable character who, in homeless circumstances, have temporary need of a protective residence in the city. The last report, being for the year 1930, shows that 299 girls used this shelter, while lodgings were found for 7,900. Of the 299, 133 were of our communion, 83 were Presbyterians, and 54 Roman Catholics. The Bishop of the diocese is the honorary president, and the Rev. Thomas McCandless, rector of St. Michael's Church, president of the board of trustees.

ITEMS

Among the special services provided in the season of Lent one which will prove a convenient help to many is the provision of a noon-day Eucharist at the Church of St. Mary the Virgin. This is scheduled at 12:10 for the week-days of Lent.

The Rev. Dr. Stetson will conduct a retreat for the women of Trinity parish on Saturday, February 20th, at Trinity Mission House.

During Lent there will be on each week-day in Trinity Church celebrations of the Holy Communion at 7 and 8, and on Thursdays a third Eucharist at 11.

At the annual meeting of the Greater New York Federation of Churches, held this week, the Rev. Thomas McCandless, rector of St. Michael's Church, and the Rev. Clifton Macon of the staff of St. Bartholomew's Church, were among the five new directors elected.

The cadet choir of West Point Military Academy will make its annual visit to St. Thomas' Church tomorrow afternoon. The preacher on the occasion will be the Rt. Rev. Dr. John T. Dallas, Bishop of New Hampshire.

HARRISON ROCKWELL

SOCIAL SERVICE LECTURES TO BE HELD IN MILWAUKEE

MILWAUKEE—The Episcopal City Mission Society of Milwaukee county, under the direction of the Rev. Walter K. Morley, Jr., will again sponsor a series of lectures on subjects of general interest to the community in the field of social service. The program of these lectures, which will be held in St. James' Church, this city, on Tuesday evenings at 8 p.m., follows:

February 16—Community Planning for Homeless Men and Boys, Shelly D. Watts, executive secretary of the Milwaukee Central Council of Social Agencies.

February 23—Modern Methods of Public Health Service, Dr. E. V. Brumbaugh, Milwaukee Health Department.

March 1—Conflicts in the Present Day Treatment of the Criminal, Prof. Philip Person, U. of W. Extension Division, Milwaukee.

March 8—The Welfare of the Child, sponsored by the Milwaukee County Conference of Social Work.

March 15—The Church and the Social Order, the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese of Milwaukee.

Books for Lent and Easter The Resurrection Fact

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and Crucify. By Edward L. Keller

One of the best selling books of the 1931 Lenten Season, this book shows convincingly the sins which still "crucify" Jesus as well as portraying the selfish, sinful and heedless who brought about the crucifixion nineteen hundred years ago. This is no morbid study; rather it is a very spiritual treatment going to the heart of the heedlessness of our generation and its neglect of our cross-centered faith.

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"Fight for a Righteous Social Order," is Bishop Stewart's Charge to Convention

In Times of Stress Statistics Show People Always Turn to the Church—Elections

The Living Church News Bureau
Chicago, February 6, 1932

DECLARING THAT THE GREAT SOCIAL problems of the day are faulty distribution of the necessities of life, political corruption and greed, and the threat of a predatory militarism which he termed a "truly Christian socialism," the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, summoned Church people to "fight for a social order in which dwelleth righteousness" in his charge to the ninety-fifth annual convention of the diocese of Chicago at St. James' Church, Tuesday.

Bishop Stewart spoke first of the depression, saying "we are but passing through experiences which are essentially and fundamentally the same experiences with which our fathers wrestled and out of which they by faith found strength in weakness." On the other hand, he said civilization is in danger and warned against treachery, incompetence, and cowardice.

The recurrence of such panic periods as the present is not an indictment against nature or God, said the Bishop, but against the social order.

The Bishop reviewed the work in the diocese of the past year, pointing out that he had confirmed more persons than in any previous year in the history of the diocese. He asked for appointment of special commissions to study and work out a program of enlarged activity among Chicago's 250,000 Negroes, on boys' work in the diocese, and on student work at the University of Illinois. The convention approved all of these requests. He asked permission of the convention to divide the metropolitan deanery of the diocese into three deaneries. He closed his charge with a reference to the Geneva Arms Conference, saying:

"A bankrupt world is staggering pitifully along under a load of seven billion dollars comprising our annual war and armament bills. No one wants war. Upon the success or failure of the Geneva conference rests large issues of life or death for our civilization. It will determine very largely whether we are to have an early springtime for the human race or whether the cold, bleak days of dark winter are to drag along for surviving remnants of succeeding generations."

RISHOP ANNOUNCES AWARDS

Announcement of a series of annual awards for distinguished service to the diocese was made by Bishop Stewart at the pre-convention dinner Monday night under direction of the Church Club. The dinner was held at the new Lawson Y. M. C. A. with more than 800 in attendance.

The awards, in the form of a distinguished service cross, will be given on the basis of one to each deanery and one at large to clergy who merit such by exceptional loyalty and exceptionally constructive service. The Bishop announced those chosen to receive the crosses for the first time. They are:

The Rev. Howard E. Ganster, for eighteen years rector of Christ Church, Waukegan.

The Rev. H. L. Cawthorne, senior priest of the diocese and for thirty-three years rector of St. Luke's Church, Chicago.

The Rev. Howard R. Brinker, for nine years rector of St. Bartholomew's Church and for five years president of the clergy's round table.

The Rev. Ernest Victor Kennan, rector of Grace Church, Freeport.

The Rev. Hugh M. MacWhorter, rector of Christ Church, Ottawa.

The Rev. Edwin J. Randall, S.T.D., executive secretary of the diocese and for many years rector of St. Barnabas' Church.

The Bishop also announced at the dinner his appointment of the Rev. David E. Gibson, priest of the Cathedral Shelter, as canon of the Cathedral of SS. Peter and Paul, in reward for his faithful service in behalf of the poor and needy of the city.

A further announcement by the Bishop was the appointment of the Rev. William Brewster Stoskopf, rector of the Church of the Ascension, as the Bishop's chaplain.

YOUTH NEEDS OBSESSION

Youth today needs a "magnificent obsession," Miss Virginia Zimmerman of Cleveland declared Tuesday night, speaking before a sectional conference on religious education at the diocesan convention. Miss Zimmerman said adult leaders should seek to guide youth toward such an interest and should be frank in discussing religious problems with young people.

Bishop Stewart addressed the diocesan young people's association on opportunities for service in the diocese at their annual meeting Tuesday night.

William N. Murray, Jr., was elected president; Leslie Allardye and Eugene F. Hadley, vice-presidents; George Coomber, treasurer; Alice Devine, secretary.

An interesting feature of the opening service was the presence in the procession of the Bishop Alexy of the Russian Church, and the Bishop Grochowski of the Polish National Catholic Church.

TRANSLATION AMENDMENT DISAPPROVED

Disapproval of the proposed amendment to the constitution of the national Church which would permit translation of bishops from one diocese to another was voted by the convention on Wednesday. In his charge, Bishop Stewart expressed opposition to the plan. The other two amendments up for consideration—that relating to the term of office of the Presiding Bishop and that permitting bishops to submit their resignations to the Provincial House of Bishops—were approved.

Discussion of finances occupied the center of interest of the convention on Wednesday. After what at times approached heated debate, the convention voted \$80,000 to the National Council. Reports from parishes on their expectancies for the year indicated approximately \$160,000 in sight. Extra sums which are hoped for are expected to bring the diocesan budget up to approximately \$85,000. The budget as recommended to the convention by the diocesan council amounted to \$104,000. As a result of the convention action, the council faces the task of reducing its projected work by between \$15,000 and \$20,000.

ELECTIONS

The Rev. Gerald G. Moore, rector of the Church of the Advent, was again elected secretary of the convention. The Rev. Walter C. Bihler, Christ Church, is assistant secretary. The Rev. Prof. Percy V. Norwood of the Western Theological Seminary was reelected

The Bishop of London's Selection for Lenten Reading

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registrar. Edward J. Rogerson was re-elected treasurer.

Elections to the Diocesan Council: Clerical, Charles E. McAllister, rector of St. Luke's Church, Evanston; Howard R. Brinker, St. Bartholomew's; Dr. Herbert W. Prince, Church

of the Holy Spirit, Lake Forest; E. V. Kennan, Grace Church, Freeport. *Lay,* Angus S. Hibbard, John V. Norcross, A. M. Davis, and Frank Fleming of Joliet.

Members of the standing committee were reelected.

Fifteen Bishops to Preach in Philadelphia During Lenten Season

Presiding Bishop to Speak in Behalf of Washington Bicentennial
—Dr. Tomkins' Birthday

The Living Church News Bureau
Philadelphia, February 6, 1932

THIS YEAR, VERY INTERESTING SCHEDULES have been arranged for the noon Lenten services to be held at four central city locations. The Brotherhood of St. Andrew will conduct the usual preaching services for men in the Garrick Theater, and the noon services in Christ Church and St. Stephen's, which are held throughout the year, will be augmented during Lent by special addresses by outside clergymen. The clergy of St. James' Church and the Church of the Holy Trinity have announced a series of noon services to be held jointly in Holy Trinity Church throughout Lent, which will be a continuation of the series previously held in St. James'.

In addition, many parishes in the diocese will have weekday services in Lent at which addresses will be made by a rector or bishop from another city. Among the clergymen listed on the Lenten schedules are fifteen bishops.

The Most Rev. James DeWolf Perry, Presiding Bishop, will preach twice in Christ Church in connection with the Washington Bicentennial. The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, will open the services in the Garrick Theater on Ash Wednesday. In Christ Church, the Rt. Rev. Wyatt Brown, Bishop of Harrisburg, will preach during the week of February 15th, and the Rt. Rev. Hugh Latimer Burleson, assistant to the Presiding Bishop, during Holy Week.

The Rt. Rev. Philip Cook, Bishop of Delaware, is among the preachers listed for the noon services in St. Stephen's. The Rt. Rev. Thomas C. Darst, Bishop of East Carolina, will speak in the Garrick Theater for a week. The Rt. Rev. George W. Davenport, Bishop of Easton, will preach in Christ Church on Thursday and Friday of this week. The Rt. Rev. Charles Fiske, Bishop of Central New York, is on the Garrick Theater list again this year.

The Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem, and the Rt. Rev. John C. Ward, Bishop of Erie, will both be heard at Christ Church; and the Rt. Rev. Robert E. L. Strider, Bishop Coadjutor of West Virginia, and the Rt. Rev. Charles E. Woodcock, Bishop of Kentucky, will speak at the evening services in St. Luke's as well as in the Garrick.

Missionary bishops who will be here include the Rt. Rev. Harry Roberts Carson, Bishop of Haiti; the Rt. Rev. Frank W. Creighton, Bishop of Mexico, who will address the Woman's Auxiliary at the Church House on February 17th; and the Rt. Rev. Thomas D. Jenkins, Bishop of Nevada, who will speak at St. Giles' Church, Stonehurst, on February 11th.

DR. TOMKINS' BIRTHDAY

Although the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, and editor

of Daily Bible Studies, is so busy with his work and giving aid to the unemployed that he has decided to forget all about his birthday, it is nevertheless remembered by his many friends and parishioners. Preaching a sermon and attending to his regular church duties will be the way in which Dr. Tomkins will celebrate his 82d birthday tomorrow, February 7th. He believes that one remains younger in spirit and service by forgetting his birthday anniversaries and keeping at his job.

Dr. Tomkins, who has been its rector for thirty-three years, has made Holy Trinity Church a spiritual center from which has radiated immeasurable influence, both inspiring and comforting, to thousands of men and women. And since the advent of the radio, his congregation has multiplied many times, so that it is no exaggeration to say that through his preaching to his own parishioners, making addresses in other churches, and broadcasting his service as well as through his writings, he has reached millions of his fellowmen.

While his preaching has attracted many to his church, Dr. Tomkins has never permitted the sermon to crowd out of their rightful place the other parts of the Church service, and many will testify to the fact that there is no more beautiful or dignified service anywhere than at Holy Trinity.

His ministry as a writer has also been remarkable. His little devotional books are among the best of productions of this kind, and they, with his letters, are said to bear a resemblance to the devotional writings of St. Francis de Sales. The similarity between the most Catholic bishop and this Protestant minister is not strange when one recalls that both be-

FOR THESE HARD TIMES, A NEW RELIGIOUS NOVEL

The Macmillan Company of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, A Story of Ancient Israel." It is the first novel based on Scriptural "higher criticism," and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In THE LIVING CHURCH, Dr. John H. Hopkins writes, "This brilliant book is a most helpful addition to our libraries."

The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says, "The Bible should be re-examined as a literature coming out of hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the Waters of Babylon, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for \$2.00.—Advt.

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**DR. CLATTENBURG TREASURER FOR
LEPER HOSPITAL**

Upon the death of Miss S. Elizabeth Gilpin, the Rev. Dr. Albert E. Clattenburg, rector of St. John's Church, Cynwyd, received a cable from Miss Harriett Riddell, founder of the Hospital of the Resurrection of Hope for Lepers in Kumamoto, South Japan, asking him to take on the

treasurership of her funds, formerly handled by Miss Gilpin. Dr. Clattenburg has just received a notice of the death of Miss Riddell on February 3d, reported on another page.

It was the hope of Miss Riddell that this work would be carried on in perpetuity, and Dr. Clattenburg will receive any further funds for this worthy undertaking, or will give to those who seek it any information that comes to him by cable from the hospital in Japan.

ELEANOR ROBERTS HOWES.

Church Mission of Help, Brooklyn, Reviews Work of Organization in 1931

Bishop Gilbert, New York Suffragan, Praises System Used—Dr. Chase Resigns

The Living Church News Bureau
Brooklyn, February 4, 1932]

THE ANNUAL MEETING OF THE CHURCH Mission of Help in this diocese, held at the Diocesan House on Monday evening, January 25th, brought out some interesting features of the work of this organization for 1931. There were under the care of the mission in 1931, 350 girls, 191 babies and small children, and 32 men involved in the girls' problems. The method of the mission is preferably to help the girl to adjust herself to her new conditions while remaining in the environment of her own family. When this proves detrimental, a home for girls, or a private boarding place, is found. The executive secretary and four other field workers made reports, and gave vivid pictures of the service rendered.

The Rt. Rev. Charles K. Gilbert, D.D., Suffragan of New York, made an address. He has been interested in the Church Mission of Help from its beginning. He praised it for adopting the principle that its workers must all be trained in the best methods of social case work. This has gained CMH the respect of the best social agencies. But CMH is one of a deplorably small number of social agencies that carries into its technique the use of all the Christian religion has to contribute to the relief and readjustment of bruised and broken lives.

THE REV. DR. CHASE RESIGNS

The Rev. William Sheafe Chase, D.D., has resigned the rectorship of Christ Church, Bedford avenue, Brooklyn, and has been made rector Honorarius by the vestry of that parish. The Rev. George Chalmers Richmond, formerly of Philadelphia, but now of the diocese of York, England, has been made locum tenens until Easter. Dr. Chase, it is said, will devote all his time to the work of the International Reform Federation, which has headquarters at 206 Pennsylvania avenue, Washington, D. C.

"REMEMBRANCE FOUNDATION" AT ST. PAUL'S

The rector, churchwardens, and vestrymen of "St. Paul's Church in the village of Flatbush" (so runs the legal title!) have issued a leaflet setting forth for every member of the parish a plan to provide a "remembrance foundation" for the endowment of the parish. The plan is the one which originated with the Rev. George P. Atwater, D.D., of Grace Church, Brooklyn Heights. It gives every parishioner, young and old, a chance to start a fund,

in the donor's name or some other name—a fund which can be increased by additions from time to time during the life of the donor. Such gifts from a large number of people, even if the average gift is small, will make a respectable total, and the continual increase of each fund will gradually build up an endowment for the parish.

The same parish announces a series of addresses by the Rev. Frank Gavin, D.D., of the General Theological Seminary, on Wednesday nights through Lent, on the Art of Christian Living. The several topics of the series are suggestive. They are as follows: Christ's Childhood: growth or repression? Christ's boyhood: independence or obedience? Christ's vocation: self-satisfaction or self-dedication? Christ's ministry: self-realization or service? Christ's oblation: self-assertion or self-sacrifice? The consummation: God's will or mine? Union: God the ultimate environment.

**COMMITTEE ON HISTORICAL
COMMEMORATIONS**

At the initiative of the last diocesan convention of Central New York, committees are being appointed, one in each diocese within the state, to formulate a unit program of anniversaries, extending over the next six years, to commemorate the early history of our communion in the state of New York. The program proposes to set forth the story of the Church from its early beginnings, by means of services, meetings, pageants, erection of tablets and memorials marking places, events, and individuals that have filled important places in the Church's progress. Bishop Coley is general chairman. Long Island's committee has just been appointed by Bishop Stires, and consists of the Rev. Thomas J. Lacey, Ph.D., chairman, the Rev. Messrs. John S. Haight, Samuel M. Dorrane, Joseph H. Titus, and C. H. Webb, and Messrs. Origen S. Seymour, Raymond F. Barnes, and W. M. Baldwin. Some of the more significant anniversaries in this diocese to which the committee will call attention are the 150th anniversary of St. Ann's Church, Brooklyn, in 1934; the 200th anniversary of the chartering of St. George's, Hempstead, 1935; and perhaps the 70th anniversary of the erection of our diocese, 1938.

"UNITED SERVICES" AT THE CATHEDRAL

The services on Tuesday evenings during Lent, to which the people of the parishes of the neighboring villages are especially invited, will be held at the Cathedral of the Incarnation, Garden City, again this year. The preachers announced by Dean Sargent are the following: Bishop Cook of Delaware; the Rev. Beverley D.

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MISSIONARIES IN CHINA SAFE

NEW YORK, FEB. 6.—The following cable has just been received from Bishop Graves:

"All missionaries are safe, Shanghai and other stations."

From a personal cable from one of the St. John's University staff to relatives in this country, we learn:

1. That no evacuation of St. John's is considered necessary at this time.

2. That the Jessfield section of Shanghai in which St. John's is located is quiet and is well guarded by allied forces.

3. This missionary repeats the statement of Bishop Graves, namely, that there is no present cause for anxiety.

JOHN W. WOOD.

Tucker, Jr., of Richmond, Va.; Bishop Creighton, of Mexico; the Rev. John M. Groton, of New Bedford, Mass.; the Rev. Canon Shatford, of Montreal; and the Rev. Raymond Cunningham, of Hartford, Conn.

CHAS. HENRY WEBB.

LENTEN SERVICES ANNOUNCED FOR ALBANY CHURCHES

ALBANY, N. Y.—The usual noon day services of the combined parishes of Albany will be held at historic St. Peter's Church daily during Lent, excepting Saturdays. The rectors of the respective parishes are responsible in turn for the visiting preachers, for the conduct of the services during their allotted weeks, and for the addresses on Fridays.

On Ash Wednesday and the first Thursday the preacher will be the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D. The following visiting preachers will make the addresses, exclusive of Fridays, during the remaining weeks of Lent: The Rev. Messrs. E. T. Carroll, D.D., of Amsterdam; Wilson E. Tanner, D.D., Binghamton; Luke M. White, D.D., Montclair, N. J.; Ernest C. Earp, Bryn Mawr, Pa.; Charles Townsend, Jr., Providence, R. I.; Edwin J. van Etten, D.D., Pittsburgh, Pa.; and the Very Rev. Percy T. Edrop, D.D., Springfield, Mass.

On Thursday evenings during Lent, February 17th to March 23d, there will be evening services with special preachers at St. Paul's Church.

These include the Rev. Drs. Carroll and Tanner and Dean Edrop, among the noon day preachers, also the Rev. Dr. Bernard I. Bell, president of St. Stephen's College; the Rev. Remsen B. Ogilby, LL.D., president of Trinity College; and the Rev. Nelson M. Burroughs, Troy.

REAL SACRIFICES MADE BY ITALIANS TO AID PARISH

GARFIELD, N. J.—Some time since, an English-speaking congregation was organized in Garfield, taking the name of Holy Innocents'. This church is not now in existence, but it has been decided to use the name for what has been known as the Church of SS. Ciro and Rocco, an Italian church which several years ago became affiliated with the Anglican communion. Both the parishioners of the present Holy Innocents' mission and those of Christ mission, Passaic, also an Italian congregation, make noteworthy sacrifices in order to aid their churches financially. Some of their savings are effected by doing without bread and coffee at certain times, often by walking instead of riding in trolley cars or busses, by giving up electric light on specified evenings and, in the case of the men, by limiting the use of tobacco two days in the week.

+ Necrology +

"May they rest in peace, and may light perpetual shine upon them."

CHRISTOPHER SMITH SARGENT, PRIEST

EL PASO, TEX.—At his home in this city, the Rev. Christopher Smith Sargent, a non-parochial priest of the diocese of New Mexico since 1922, died on January 22d at the age of 84. Besides his widow, he leaves one son, the Very Rev. G. P. T. Sargent, dean of the Cathedral of the Incarnation, Garden City, Long Island, N. Y., and three grandchildren.

The Rev. Mr. Sargent was born in Cincinnati, Ohio, May 2, 1847. His theological training was acquired at the Western Theological Seminary, graduating therefrom in 1887. The same year he was prieded by Bishop Knickerbocker who two years before had ordained him to the diaconate. His first charge was at Winton place, Ohio, in 1888 becoming rector of a parish in Vincennes, Ind. In 1890 he was placed in charge of old Grace, now All Saints', Cathedral in Indianapolis, Ind., where he remained for five years. He accepted a call to the deanship of All Saints' Cathedral, Milwaukee, in 1897. Returning to Indianapolis in 1898, he served as rector of St. David's Church until 1914, when, because of ill health, he removed from the north to priest in charge of St. Luke's Church, La Union, N. M., serving that parish from 1916 to 1922.

DAVID E. EURITT

STAUNTON, VA.—Trinity Church, Staunton, this Palm Sunday will miss one familiar voice, at least, when The Palms is sung by the choir. David Edwin Euritt, bass soloist for fifty years, was found dead of apoplexy February 7th at the age of 78. Death had occurred sometime during the night. He was the last member of his immediate family.

Funeral services were held February 9th in Churchville, his boyhood home.

J. B. F. HERRESHOFF

BRISTOL, R. I.—John Brown Francis Herreshoff, noted chemist and inventor, and a member of the famous boat building family of this town who died on January 30th, in Atlanta, Ga., was buried in Bristol, February 2d. The Rev. Anthony

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R. Parsley, rector of St. Michael's Church, officiated.

Mr. Herreshoff was the former president of the American Chemical Company. He was also vice-president of the Nichols Copper Company, and an honorary vice-president of the General Chemical Corporation.

BLANCHE MILLS

WINCHESTER, MASS.—Miss Blanche Mills, sister of the Rev. Carleton P. Mills, died at her brother's home in Winchester on January 30th. She was born in Williams town, daughter of Benjamin F. and Sarah (Butler) Mills. Besides the Rev. Mr. Mills, she is survived by another brother, Silas R. Mills of Newton Highlands.

MRS. J. J. RICHARDSON

DAVENPORT, IA.—On January 22d Mrs. J. J. Richardson, widow of the late J. J. Richardson, died at her home in Davenport. Funeral services were held from Trinity Cathedral, Bishop Longley and Dean Philbrook in charge. Mrs. Richardson was formerly Emma Adelia Rice, founder of St. Katharine's School in the early '80s.

Mrs. Richardson established scholarships at Vassar and at Grinnell College.

HARRIETT RIDDELL

PHILADELPHIA—Word has been received by cable of the death on February 3d of Mrs. Harriett Riddell, founder of the Leethod I of the Resurrection of Hope, Kumamoto, South Japan, the first leper hospital in Japan.

Miss Riddell was the daughter of a British army officer, and lived in India for many years before becoming interested in missionary work in Japan. She had made many visits to this country, however, and in 1908 she interested many people in New England in her work, among them the Rev. Dr. Albert E. Clattenburg, now rector of St. John's Church, Cynwyd.

Miss Riddell was a pioneer in her personal service to lepers. The present Bishop of London said that the visit to this leper hospital was the brightest thing in his visit to Japan.

CHARLES E. ROGERSON

BOSTON, MASS.—Charles E. Rogerson, a prominent layman of the diocese of Massachusetts, died suddenly at his office in this city on February 3d. He was born in Boston, September 29, 1855, the son of Robert and Mary (Ball) Rogerson. He had been the president of the Boston Safe Deposit and Trust Company since 1905, and had requested to be relieved from the burden of active duties connected with this high post only a week ago. Mr. Rogerson's activities in banking circles were many and important; he was equally active in those of a philanthropic nature. He was always active in affairs of the diocese of Massachusetts and had been treasurer of various Church funds, a member of the standing committee and the diocesan council, and, up to the time of his death, of the department of finance.

Mr. Rogerson married in 1880 Anne G. Johnson of Newburyport who died several years ago. He is survived by two daughters and four sons: Mrs. Robert L. Shewell and Mrs. Henry W. King, both of Milton, where he also made his home; Charles M., Francis C., Edward G., and Henry S. Rogerson. The Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts, assisted by the Rev. Vincent Leroy Ben-

nett, rector, conducted the funeral service in St. Michael's Church, Milton, on February 5th. Interment was made in Milton Cemetery.

JOHN W. RYAN

PHILADELPHIA—The parish of St. Luke and the Epiphany lost faithful servant in the death of John W. Ryan on December 9th. He had been verger of the church for many years, having served in that capacity at Epiphany Chapel and, prior to that, at the old Church of the Epiphany since 1872.

Funeral services were held in the church by the rector, the Rev. Dr. David M. Steele, assisted by the Rev. Dr. Phillip J. Steinmetz, who was at one time verger of Epiphany Chapel.

COLORADO AUXILIARY FINDS MUCH TO DO FOR RURAL FOLK

PUEBLO, COLO.—No slump in activities but rather the reverse was apparent at the annual meeting of the Woman's Auxiliary of the diocese of Colorado, held in Holy Trinity Church, Pueblo, on January 26th. In the face of decreased financial income the women of the Church are turning to service with increased effort. This attitude was particularly apparent during the round table discussions Wednesday morning.

Outstanding is the work done among the isolated families in rural sections of the diocese. Through the courtesy of Bishop Ingley, 140 families received a copy of the Churchman's Calendar of Daily Bible Readings.

Two hundred and seventy-three children are receiving material through the diocesan correspondence Church school, which is an additional branch of this "work among the isolated."

The following officers were elected: president, Mrs. J. E. Kinney, Denver; first vice-president, Mrs. H. S. Sands, Denver; second vice-president, Mrs. Howard Moore, Colorado Springs; third vice-president, Mrs. Z. T. Vincent, Fort Collins; treasurer, Mrs. M. B. Holt, assistant treasurer, Mrs. C. T. Sidlo, corresponding secretary, Mrs. C. C. Moore, recording secretary, Mrs. Martin Driscoll, all of Denver; U. T. O. treasurer, Miss Patty Savage, Boulder.

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NEWS IN BRIEF

CONNECTICUT—The committee of Berkeley Divinity Alumni Association, New Haven, announces the election of the Rt. Rev. Frederick Budlong, D.D., Coadjutor of the diocese, as a trustee of Berkeley on January 27th. The appointment was made at the mid-winter reunion of the school.—The yearly meeting of the New Haven county convocation, of which the Rev. Frederick Sexton, rector of St. James the Apostle's Church, Westville, is dean, was held recently at the Church of the Epiphany, New Haven. A turkey banquet was served in honor of Bishop Budlong, to which the dean and the students of Berkeley were invited.—On the occasion of Bishop Budlong's first visit to Bridgeport recently, memorial windows were dedicated in St. Paul's Church, one to the memory of the parents of George M. Caughlin, the Leavenworth window, and one in memory of Miss Wurn. A brass alms basin in memory of William Hartley was dedicated recently by the rector, the Rev. G. M. Geisel.—The cornerstone of a new parish house for Christ's parish, Bethlehem, has been laid in memory of the late senior warden, Albert Johnson. The building is expected to cost about \$8,000.—Every church in the city and vicinity of New Haven was represented and students from Berkeley and Yale totalling 600 attended the reception in honor of the Coadjutor of the diocese, the Rt. Rev. Frederick Budlong, D.D., and Mrs. Budlong when they took up residence in New Haven.

DALLAS—Dedicated to the memory of the late Rev. Bartow Bee Ramage, rector of the parish from 1897 to 1916, a marble altar and reredos, the gift of the Ramage family, was recently installed in St. Andrew's Church, Fort Worth. The dedicatory sermon was preached by the Rev. Dr. E. H. Eckel, who succeeded Fr. Ramage and who served the parish for the next thirteen years.

DELAWARE—The Rev. R. Ridgely Lytle, Jr., rector of St. Andrew's Church, Wilmington, broadcasts each Friday morning at 9:15 o'clock over station WILM. His meditations are addressed especially to "shut-ins" and patients in hospitals.—The diocese is featuring a children's crusade during Lent. The parishes are not all using the same methods and materials, but the plan of The Crusaders of the Cross with local adaptations is generally favored. The crusade is sponsored by the Bishop, the department of religious education of the diocese, and the clerics.—Miss Rowena Brown, executive secretary of the diocesan department of religious education, is publishing a mimeographed monthly called The Church School Exchange Sheet with James Sears, of Trinity Church, Wilmington, as editor, assisted by reporters from the church schools.

MICHIGAN—The Mother Superior of the convent of St. John the Divine, Toronto, Canada, gave an address at the Church of the Messiah, Detroit, on January 24th, on the origin, work, and aspirations of the Religious order of which she is a representative. On the 25th she conducted a quiet day for women of the diocese.—St. John's Church, Howell, has been bequeathed \$5,000 by the late M. J. McPherson, a Presbyterian.

SOUTHWESTERN VIRGINIA—Bishop Jett is taking a much needed vacation, and plans to be away from the office for the greater part of February. He and Mrs. Jett left Roanoke on January 26th, by automobile, "for parts unknown." For some time the Bishop has been leading a rather strenuous life, and it is hoped that the rest and change of scene will greatly benefit him.

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